

سُورَةُ التَّوْبَةِ

بَرَاءَةٌ مِّنَ اللَّهِ وَرَسُولِهِ إِلَى الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ ۖ فَسِيحُوا فِي الْأَرْضِ أَرْبَعَةَ
 أَشْهُرٍ وَاعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ وَأَنَّ اللَّهَ مُخْزِي الْكَافِرِينَ ۖ وَأَذِنُ مَنَ اللَّهُ وَرَسُولُهُ
 إِلَى النَّاسِ يَوْمَ الْحَجِّ الْأَكْبَرِ أَنَّ اللَّهَ بَرِيءٌ مِّنَ الْمُشْرِكِينَ وَرَسُولُهُ ۚ فَإِنْ تُبْتُمْ فَهُوَ
 خَيْرٌ لَّكُمْ وَإِنْ تَوَلَّيْتُمْ فَأَعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ وَبَشِّرِ الَّذِينَ كَفَرُوا
 بِعَذَابٍ أَلِيمٍ ۖ

Surah At-Taubah (The Repentance) 9

1. Freedom from (all) obligations (is declared) from Allāh and His Messenger (ﷺ) to those of the *Mushrikūn* (polytheists, pagans, idolaters,

disbelievers in the Oneness of Allāh), with whom you made a treaty. 2. So travel freely (O *Mushrikūn*) for four months (as you will) throughout the land, but know that you cannot escape (from the punishment of) Allāh; and Allāh will disgrace the disbelievers. 3. And a declaration from Allāh and His Messenger (ﷺ) to mankind on the greatest day (the 10th of Dhul-Hijjah – the 12th month of Islamic calendar) that Allāh is free from (all) obligations to the *Mushrikūn* and so is His Messenger (ﷺ). So if you (*Mushrikūn*) repent, it is better for you, but if you turn away, then know that you cannot escape (from the punishment of) Allāh. And give tidings (O Muhammad ﷺ) of a painful torment to those who disbelieve.

وَرَسُولِهِ		بَرَاءَةً مِّنَ اللَّهِ			
and His Messenger		freedom from (all) obligations from Allah			
فَسِيحُوا		مِّنَ الْمُشْرِكِينَ		إِلَى الَّذِينَ عَاهَدْتُمْ	
so travel freely		of the polytheists		to those (with) whom you made a treaty	
غَيْرُ	أَنْتُمْ	وَأَعْلَمُوا	أَشْهُرِ	أَرْبَعَةَ	فِي الْأَرْضِ
(can) not	that you	but know	months	(for) four	throughout the land
وَأَنَّ اللَّهَ مُخْزِي			مُعْجِزِي اللَّهِ		
and that Allah (is) the one who will disgrace			escape (from the punishment of) Allah		
إِلَى النَّاسِ	وَرَسُولِهِ	مِّنَ اللَّهِ	وَأَذَانٌ	الْكَافِرِينَ	
to mankind	and His Messenger	from Allah	and a declaration	the disbelievers	
أَنَّ اللَّهَ بَرِيءٌ		الْأَكْبَرِ	الْحَجِّ	يَوْمَ	
that Allah (is) free from (all) obligations		the greatest	(of) pilgrimage	(on the) day	
فَإِنْ تَبَتُّمُ		وَرَسُولُهُ	مِّنَ الْمُشْرِكِينَ		
so if you (polytheists) repent		and (so is) His Messenger	to the polytheists		
غَيْرُ	أَنْتُمْ	فَاعْلَمُوا	وَإِنْ تَوَلَّيْتُمْ	لَكُمْ	خَيْرٌ
(can) not	that you	then know	but if you turn away	for you	(is) better
أَلِيمٌ	بِعَذَابِ	الَّذِينَ كَفَرُوا	وَبَشِّرِ	مُعْجِزِي اللَّهِ	
painful	of a torment	(to) those who disbelieve	and give tidings	escape (from) Allah	

إِلَّا الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ ثُمَّ لَمْ يَنْقُصُوكُمْ شَيْئًا وَلَمْ يُظَاهِرُوا عَلَيْكُمْ أَحَدًا فَأَتِمُوا إِلَيْهِمْ عَهْدَهُمْ إِلَىٰ مُدَّتِهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ﴿٥﴾ فَإِذَا انْسَلَخَ الْأَشْهُرُ الْحُرُمُ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَخُذُوهُمْ وَأَحْصُرُوهُمْ وَأَقْعُدُوا لَهُمْ كُلَّ مَرْصَدٍ فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٦﴾

4. Except those of the *Mushrikūn* with whom you have a treaty, and who have not subsequently failed you in aught, nor have supported anyone against you. So fulfil their treaty to them for the end of their term. Surely, Allāh loves *Al-Muttaqūn* (the pious). 5. Then when the Sacred Months (the 1st, 7th, 11th, and 12th months of the Islamic calendar) have passed, then kill the *Mushrikūn* wherever you find them, and capture them and besiege them, and lie in wait for them in every ambush. But if they repent [by rejecting *Shirk* (polytheism) and accept Islamic Monotheism] and perform *As-Salāt* (the prayers), and give *Zakāt* (obligatory charity), then leave their way free. Verily, Allāh is Oft-Forgiving, Most Merciful.

ثُمَّ		مِنَ الْمُشْرِكِينَ		إِلَّا الَّذِينَ عَاهَدْتُمْ	
then (subsequently)		of the polytheists		except those (with) whom you have a treaty	
أَحَدًا	عَلَيْكُمْ	وَلَمْ يُظَاهِرُوا	شَيْئًا	لَمْ يَنْقُصُوكُمْ	
anyone	against you	nor they have supported	in aught	they have not failed you	
فَاتِمُوا إِلَيْهِمْ		إِلَىٰ مُدَّتِهِمْ		عَهْدَهُمْ	إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ﴿٥﴾
so fulfil		to (the end of) their term		their treaty	surely Allah loves the pious
فَإِذَا انْسَلَخَ		الْأَشْهُرُ	الْحُرُمُ	فَاقْتُلُوا الْمُشْرِكِينَ	حَيْثُ
then when have passed		the Months	Sacred	then kill the polytheists	wherever
وَجَدْتُمُوهُمْ	وَحُذُوهُمْ	وَأَحْصُرُوهُمْ	وَأَقْعُدُوا	لَهُمْ	
you find them	and capture them	and besiege them	and lie in wait	for them	
كُلَّ	مَرْصَدٍ	فَإِنْ تَابُوا	وَأَقَامُوا الصَّلَاةَ		
(in) every	ambush	but if they repent	and offer the prayers (perfectly)		

وَأَتُوا الزَّكَاةَ	فَخَلُّوا سَبِيلَهُمْ	إِنَّ اللَّهَ	غَفُورٌ	رَحِيمٌ
and give Zakat	then leave their way (free)	verily Allah	(is) Oft-Forgiving	Most Merciful

وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلِمَ اللَّهِ ثُمَّ ابْلِغْهُ مَأْمَنَهُ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْلَمُونَ ﴿٦﴾ كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ عِنْدَ اللَّهِ وَعِنْدَ رَسُولِهِ إِلَّا الَّذِينَ عَاهَدْتُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ فَمَا اسْتَقِيمُوا لَكُمْ فَأَسْتَقِيمُوا لَهُمْ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ﴿٧﴾

6. And if anyone of the *Mushrikūn* (polytheists, idolaters, pagans, disbelievers in the Oneness of Allāh) seeks your protection then grant him protection so that he may hear the Word of Allāh (the Qur'an) and then escort him to where he can be secure, that is because they are men who know not. 7. How can there be a covenant with Allāh and with His Messenger (ﷺ) for the *Mushrikūn* (polytheists, idolaters, pagans, disbelievers in the Oneness of Allāh) except those with whom you made a covenant near *Al-Masjid Al-Harām* (at Makkah)? So long as they are true to you, stand you true to them. Verily, Allāh loves *Al-Muttaqūn* (the pious).

وَإِنْ أَحَدٌ	مِنَ الْمُشْرِكِينَ	اسْتَجَارَكَ	فَأَجِرْهُ
and if anyone	of the polytheists	seeks your protection	then grant him protection
حَتَّى يَسْمَعَ كَلِمَ اللَّهِ		ثُمَّ ابْلِغْهُ	مَأْمَنَهُ
until he may hear (the) Word (of) Allah		then escort him	(to) his place of safety
ذَلِكَ	بِأَنَّهُمْ	قَوْمٌ	لَا يَعْلَمُونَ ﴿٦﴾
that	(is) because they	(are) a people	who know not
كَيْفَ يَكُونُ	لِلْمُشْرِكِينَ	عَهْدٌ	عِنْدَ اللَّهِ
how can (there) be	for the polytheists	a covenant	with Allah
وَعِنْدَ	رَسُولِهِ	عِنْدَ	الْمَسْجِدِ الْحَرَامِ
and with	His Messenger	near	[the] Mosque
إِلَّا الَّذِينَ عَاهَدْتُمْ		عِنْدَ	الْمَسْجِدِ الْحَرَامِ
except those (with) whom you made a covenant		near	[the] Mosque
فَمَا	اسْتَقِيمُوا لَكُمْ	فَأَسْتَقِيمُوا	لَهُمْ
so long as	they are true to you	then stand you true	to them
فَمَا		لَهُمْ	إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ﴿٧﴾
so long as		to them	verily Allah loves the pious

كَيْفَ وَإِنْ يَظْهَرُوا عَلَيْكُمْ لَا يَرْقُبُوا فِيكُمْ إِلَّا وَلَا ذِمَّةً يُرْضُونَكُمْ بِأَفْوَاهِهِمْ
وَتَأْبَى قُلُوبُهُمْ وَأَكْثَرُهُمْ فَاسِقُونَ ﴿٨﴾ أَشْتَرُوا بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا فَصَدَّوْا
عَنْ سَبِيلِهِ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ﴿٩﴾ لَا يَرْقُبُونَ فِي مُؤْمِنٍ إِلَّا وَلَا ذِمَّةً
وَأُولَئِكَ هُمُ الْمُعْتَدُونَ ﴿١٠﴾

8. How (can there be such a covenant with them) that when you are overpowered by them, they regard not the ties, either of kinship or of covenant with you? With (good words from) their mouths they please you, but their hearts are averse to you, and most of them are *Fāsiqūn* (rebellious, disobedient to Allāh). 9. They have purchased with the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allāh a little gain, and they hindered men from His way; evil indeed is that which they used to do. 10. With regard to a believer, they respect not the ties, either of kinship or of covenant! It is they who are the transgressors.

كَيْفَ وَإِنْ يَظْهَرُوا عَلَيْكُمْ	لَا يَرْقُبُوا فِيكُمْ	فِيكُمْ	
and how (that) if they overpower you	they regard not the ties	with you	
إِلَّا وَلَا ذِمَّةً	يُرْضُونَكُمْ	بِأَفْوَاهِهِمْ	
(either of) kinship	nor (of) covenant	with their mouths	they please you
وَتَأْبَى قُلُوبُهُمْ	وَأَكْثَرُهُمْ	فَاسِقُونَ ﴿٨﴾	
but their hearts are averse (to you)	and most of them	(are) disobedient	
أَشْتَرُوا بِآيَاتِ اللَّهِ	ثَمَنًا قَلِيلًا	فَصَدَّوْا	
they have purchased with (the) Verses (of) Allah	little a gain	and they hindered (men)	
عَنْ سَبِيلِهِ	مَا كَانُوا	يَعْمَلُونَ ﴿٩﴾	
from His way	evil indeed is	that which they used to	do
لَا يَرْقُبُونَ	فِي مُؤْمِنٍ	إِلَّا	
they respect not the ties	with (regard to) a believer	(either of) kinship	
وَأُولَئِكَ هُمُ الْمُعْتَدُونَ	هُمْ	لَا ذِمَّةً	
and those	[they]	(are) the transgressors	nor (of) covenant

فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَإِخْوَانُكُمْ فِي الدِّينِ وَنَفَصِلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿١١﴾ وَإِنْ نَكَثُوا أَيْمَانَهُمْ مِنْ بَعْدِ عَهْدِهِمْ وَطَعَنُوا فِي دِينِكُمْ فَقَاتِلُوا أَيْمَةَ الْكُفْرِ إِنَّهُمْ لَا أَيْمَانَ لَهُمْ لَعَلَّهُمْ يَنْتَهُونَ ﴿١٢﴾

11. But if they repent [by rejecting *Shirk* (polytheism) and accept Islamic Monotheism], perform *As-Salāt* (the prayers) and give *Zakāt* (obligatory charity), then they are your brethren in religion. (In this way) We explain the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail for a people who know. 12. But if they violate their oaths after their covenant, and attack your religion with disapproval and criticism then fight (you) the leaders of disbelief (chiefs of Quraish pagans of Makkah) – for surely, their oaths are nothing to them – so that they may stop (evil actions).

فَإِنْ تَابُوا		وَأَقَامُوا الصَّلَاةَ		وَآتَوُا الزَّكَاةَ	
but if they repent		and offer the prayers (perfectly)		and give Zakat	
فَإِخْوَانُكُمْ		فِي الدِّينِ		وَنَفَصِلُ الْآيَاتِ	
then (they are) your brothers		in [the] religion		and We explain the Verses in detail	
لِقَوْمٍ يَعْلَمُونَ ﴿١١﴾		وَإِنْ نَكَثُوا أَيْمَانَهُمْ		مِنْ بَعْدِ عَهْدِهِمْ	
for a people who know		but if they violate their oaths		after their covenant	
وَطَعَنُوا		فِي دِينِكُمْ		فَقَاتِلُوا أَيْمَةَ	
and attack with disapproval (and criticism)		[in] your religion		(the) leaders then fight (you)	
الْكُفْرِ إِنَّهُمْ لَا أَيْمَانَ لَهُمْ لَعَلَّهُمْ يَنْتَهُونَ ﴿١٢﴾		لَهُمْ لَا أَيْمَانَ لَهُمْ		لَعَلَّهُمْ يَنْتَهُونَ ﴿١٢﴾	
(of) the disbelief surely [they]		their oaths (are) nothing to them		so that they may stop	

أَلَا تَقَاتِلُونَ قَوْمًا نَكَثُوا أَيْمَانَهُمْ وَهَمُّوا بِإِخْرَاجِ الرَّسُولِ وَهُمْ بَدَءُوكُمْ أَوَّلَ مَرَّةٍ أَتَخْشَوْنَهُمْ فَاللَّهُ أَحَقُّ أَنْ تَخْشَوْهُ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٣﴾ قَاتِلُوهُمْ يُعَذِّبُهُمُ اللَّهُ بِأَيْدِيكُمْ وَيُخْزِيهِمْ وَيَصْرِكُمْ عَلَيْهِمْ وَيُشْفِ صُدُورَ قَوْمٍ مُؤْمِنِينَ ﴿١٤﴾

13. Will you not fight a people (pagans of Makkah) who have violated their oaths and intended to expel the Messenger (ﷺ) while they did attack you first? Do you fear them? Allāh has more right that you should fear Him if you are believers. 14. Fight against them so that Allāh will punish them by your hands and disgrace them and give you victory over them and heal the breasts of a believing people,

أَلَا تَقَاتِلُونَ قَوْمًا	تَكَثَّرُوا أَتَمَنَّهُمْ	وَهَكُمَا	بِإِخْرَاجِ
(will) you not fight a people?	who have violated their oaths	and intended	to expel
الرَّسُولِ	وَهُمْ	بَدَّوْكُمْ أَوَّلَ	مَرَّةٍ
the Messenger	while they	did attack you	first
فَإِنَّ اللَّهَ أَحَقُّ	أَنْ تَخْشَوْهُ	إِنْ كُنْتُمْ مُؤْمِنِينَ	
but Allah has more right	that you should fear Him	if you are believers	
قَاتِلُوهُمْ	يُعَذِّبَهُمُ اللَّهُ	بِأَيْدِيكُمْ	وَيُخْزِيهِمْ
fight against them	(so that) Allah will punish them	by your hands	and disgrace them
وَيَنْصُرْكُمْ	عَلَيْهِمْ	وَيَشْفِ صُدُورَ	قَوْمٍ
and give you victory	over them	and heal (the) breasts	(of) a people
			believing

وَيُذْهِبْ غَيْظَ قُلُوبِهِمْ وَيَتُوبَ اللَّهُ عَلَى مَنْ يَشَاءُ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٥﴾ أَمْ حَسِبْتُمْ أَنْ تُتْرَكُوا وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَلَمْ يَتَّخِذُوا مِنْ دُونِ اللَّهِ وَلَا رَسُولِهِ وَلَا الْمُؤْمِنِينَ وَلِجَهٍّ وَاللَّهُ خَيْرٌ بِمَا تَعْمَلُونَ ﴿١٦﴾ مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمُرُوا مَسْجِدَ اللَّهِ شَاهِدِينَ عَلَى أَنْفُسِهِم بِالْكَفْرِ أُولَئِكَ حِطَّتْ أَعْمَالُهُمْ وَفِي النَّارِ هُمْ خَالِدُونَ ﴿١٧﴾

15. And remove the anger of their (believers') hearts. Allāh accepts the repentance of whom He wills. Allāh is All-Knowing, All-Wise. 16. Do you think that you shall be left alone while Allāh has not yet tested those among you who have striven hard and fought and have not taken *Walijah* [(*Bitānah* – helpers, advisors and consultants from disbelievers, pagans) giving openly to them their secrets] besides Allāh and His Messenger (ﷺ), and the believers.

Allāh is Well-Acquainted with what you do. 17. It is not for the *Mushrikūn* (polytheists, idolaters, pagans, disbelievers in the Oneness of Allāh) to maintain the mosques of Allāh (i.e. to pray and worship Allāh therein, to look after their cleanliness and their building), while they witness against their ownelves of disbelief. The works of such are in vain and in Fire shall they abide.

وَيُذْهِبْ غَيْظَ	قُلُوبِهِمْ	وَيَتُوبُ اللَّهُ	عَلَى
and remove (the) anger	(of) their hearts	and Allah accepts the repentance	[on]
مَنْ يَشَاءُ	وَاللَّهُ	عَلِيمٌ	حَكِيمٌ
(of) whom He wills	and Allah	(is) All-Knowing	All-Wise
أَنْ تُتْرَكُوا	وَلَمَّا يَعْلَمِ اللَّهُ		
that you shall be left (alone)	while Allah has not yet tested		
الَّذِينَ جَاهَدُوا	مِنْكُمْ	وَلَمْ يَتَّخِذُوا	
those who have striven hard (and fought)	among you	and have not taken	
مِنْ دُونِ اللَّهِ	وَلَا رَسُولِهِ	وَلِجَنَّةٍ	وَاللَّهُ
besides Allah	and not His Messenger	and not the believers	and Allah
خَيْرٌ مِمَّا تَعْمَلُونَ	مَا كَانَ	لِلْمُشْرِكِينَ	
(is) Well-Acquainted with what you do	it is not	for the polytheists	
أَنْ يَعْمُرُوا مَسَاجِدَ اللَّهِ	شُهَدِينَ	عَلَى أَنْفُسِهِمْ	
that they maintain (the) mosques (of) Allah	(while) they witness	against their ownelves	
بِالْكَفْرِ	أُولَئِكَ	حِطَّتْ أَعْمَالُهُمْ	وَفِي النَّارِ
[those] of disbelief	their works are in vain	and in the Fire	they
		خَالِدُونَ	
		(shall) abide forever	

إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَءَاتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ فَعَسَىٰ أُولَئِكَ أَنْ يَكُونُوا مِنَ الْمُهْتَدِينَ ﴿١٨﴾ أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَجَاهِدَ فِي سَبِيلِ اللَّهِ لَا يَسْتَوُونَ عِنْدَ اللَّهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٩﴾

18. The mosques of Allāh shall be maintained only by those who believe in Allāh and the Last Day; perform *As-Salāt* (the prayers), and give *Zakāt* (obligatory charity) and fear none but Allāh. It is they who are on true guidance. 19. Do you consider the providing of drinking water for the pilgrims and the maintenance of *Al-Masjid Al-Harām* (at Makkah) as equal to the one who believes in Allāh and the Last Day, and strives hard and fights in the Cause of Allāh? They are not equal before Allāh. And Allāh guides not those people who are the *Zālimūn* (polytheists and wrongdoers).

وَالْيَوْمِ	مَنْ ءَامَنَ بِاللَّهِ	إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ		
and the Day	(those) who believe in Allah	only shall maintain (the) mosques (of) Allah		
وَلَمْ يَخْشَ	وَعَنِ الزَّكَاةِ	وَأَقَامَ الصَّلَاةَ	الْآخِرِ	
and fear none	and give Zakat	and offer the prayers (perfectly)	the Last	
مِنَ الْمُهْتَدِينَ	أَنْ يَكُونُوا	فَعَسَىٰ أَوْلَىٰ لَكَ	إِلَّا اللَّهُ	
of the people of true guidance	to be	then they are expected	but Allah	
وَعِمَارَةَ	الْحَاجِّ	أَجَعَلْتُمْ سِقَايَةَ		
and (the) maintenance	(to) the pilgrims	(do) you consider the providing of drinking water?		
وَالْيَوْمِ	ءَا مَنَ بِاللَّهِ	كَمَنْ	الْحَرَامِ	الْمَسْجِدِ
and the Day	believe in Allah	as (those) who	Sacred	(of) the Mosque
لَا يَسْتَوُونَ عِنْدَ اللَّهِ	فِي سَبِيلِ اللَّهِ	وَجَهَدَ	الْآخِرِ	
they are not equal near Allah	in (the) Way (of) Allah	and strive hard (and fight)	the Last	
الظَّالِمِينَ	لَا يَهْدِي الْقَوْمَ	وَاللَّهُ		
(who are) wrongdoers	guides not those people	and Allah		

الَّذِينَ آمَنُوا وَهَجَرُوا وَجْهَهُدَا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ أَكْظَمَ دَرَجَةً عِنْدَ اللَّهِ وَأُولَئِكَ هُمُ الْفَائِزُونَ ﴿٢١﴾ يُبَشِّرُهُمْ رَبُّهُمْ بِرَحْمَةٍ مِّنْهُ وَرِضْوَانٍ وَجَّتَ لَهُمْ فِيهَا نَعِيمٌ مُّقِيمٌ ﴿٢٢﴾ خَالِدِينَ فِيهَا أَبَدًا إِنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ ﴿٢٣﴾ يَتَأَيَّاهُ الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا ءَابَاءَكُمْ وَإِخْوَانَكُمْ أَوْلِيَاءَ إِنِ اسْتَحَبُّوا الْكُفْرَ عَلَى الْإِيمَانِ وَمَنْ يَتَوَلَّهُمْ

مِنْكُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٢٢﴾

20. Those who believed (in the Oneness of Allāh – Islamic Monotheism) and emigrated and strove hard and fought in Allāh's Cause with their wealth and their lives, are far higher in degree with Allāh. They are the successful. 21. Their Lord gives them glad tidings of mercy from Him, and His being pleased (with them), and of Gardens (Paradise) for them wherein are everlasting delights. 22. They will dwell therein forever. Verily, with Allāh is a great reward. 23. O you who believe! Take not as *Auliya'* (supporters and helpers) your fathers and your brothers if they prefer disbelief to Belief. And whoever of you does so, then he is one of the *Zālimūn* (wrongdoers).

الَّذِينَ ءَامَنُوا	وَهَاجَرُوا	وَجَاهَدُوا	فِي سَبِيلِ اللَّهِ
those who believed	and emigrated	and strove hard (and fought)	in (the) Way (of) Allah
بِأَمْوَالِهِمْ	وَأَنْفُسِهِمْ	أَعْظَمَ	دَرَجَةً
with their wealth	and their lives	(are) far greater	(in) degree
عِنْدَ اللَّهِ	وَأُولَٰئِكَ	رَبُّهُمْ	بِرَحْمَةٍ
with Allah	and those	their Lord	of a mercy
يُبَشِّرُهُمْ	أَلْفَايزُونَ ﴿٢١﴾	هُمْ	مِنْهُ
gives them glad tidings	(are) the successful	[they]	from Him
وَجَنَّاتٍ	وَرِضْوَانٍ	فِيهَا	نَعِيمٌ
and (of) Gardens	and pleasure	wherein	(are) delights
أَبَدًا	فِيهَا	إِنَّ اللَّهَ	عِنْدَهُ
forever	therein	verily Allah	with him
خَالِدِينَ	يَتَأَيَّأُ	الَّذِينَ ءَامَنُوا	لَا تَتَّخِذُوا ءَابَاءَكُمْ
they (will) dwell	O (you)	who believe	take not your fathers
everlasting	great	and your brothers	وَأِخْوَانَكُمْ
أَوْلِيَاءَ	إِنْ أَسْتَحَبُّوا الْكُفْرَ	عَلَى الْإِيمَانِ	وَمَنْ
(as) protectors	if they prefer disbelief	to Belief	and whoever
يَتَوَلَّاهُمْ	مِنْكُمْ	فَأُولَٰئِكَ	هُمُ
takes them (as protectors)	of you	then those	(are) the wrongdoers

قُلْ إِنْ كَانَ ءَابَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا

وَتَجَرَّةٌ تَخْشَوْنَ كَسَادَهَا وَمَسْكِنٌ تَرْضَوْنَهَا أَحَبُّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ
وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ
الْفَاسِقِينَ ﴿٢٤﴾

24. Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight are dearer to you than Allāh and His Messenger (ﷺ), and striving hard and fighting in His Cause, then wait until Allāh brings about His Decision (torment). And Allāh guides not the people who are *Al-Fāsiqūn* (the rebellious, disobedient to Allāh).

قُلْ	إِنْ كَانَ	ءَابَاؤُكُمْ	وَأَبْنَاؤُكُمْ	وَإِخْوَانُكُمْ	وَأَزْوَاجُكُمْ
say	if are	your fathers	and your sons	and your brothers	and your wives
وَعَشِيرَتُكُمْ	وَأَمْوَالٌ	أَقْرَفْتُمُوهَا	وَتَجَرَّةٌ		
and your kindred	and (the) wealth	that you have gained	and (the) commerce		
تَخْشَوْنَ كَسَادَهَا	وَمَسْكِنٌ	تَرْضَوْنَهَا	أَحَبُّ		
(in) which you fear a decline	and (the) dwellings	(in) which you delight	dearer		
إِلَيْكُمْ	مِنَ اللَّهِ	وَرَسُولِهِ	وَجِهَادٍ		
to you	than Allah	and His Messenger	and striving hard (and fighting)		
فِي سَبِيلِهِ	فَتَرَبَّصُوا	حَتَّى يَأْتِيَ اللَّهُ	بِأَمْرِهِ	وَاللَّهُ	
in His Way	then wait	until Allah brings about	His Decision	and Allah	
لَا يَهْدِي الْقَوْمَ		الْفَاسِقِينَ			
guides not the people		(who are) disobedient			

لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا وَضَاقَتْ عَلَيْكُمْ الْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُم مُّدْبِرِينَ ﴿٢٥﴾ ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَنْزَلَ جُنُودًا لَمْ تَرَوْهَا وَعَذَّبَ الَّذِينَ كَفَرُوا وَذَلِكَ جَزَاءُ الْكَافِرِينَ ﴿٢٦﴾

25. Truly, Allāh has given you victory on many battlefields, and on the day of Hunain (battle) when you rejoiced at your great number, but it availed you naught and the earth, vast as it is, was straitened for you, then you turned back in flight. 26. Then Allāh did send down His *Sakīnah* (calmness, tranquillity and reassurance) on the Messenger (Muhammad ﷺ), and on the believers, and sent down forces (angels) which you saw not, and punished the disbelievers. Such is the recompense of disbelievers.

لَقَدْ نَصَرَكُمُ اللَّهُ	فِي مَوَاطِنَ	كَثِيرَةٍ	وَيَوْمَ
truly Allah has given you victory	on battlefields	many	and (on the) day
حُنَيْنٍ	إِذْ	أَعْجَبَتْكُمْ	كَثُرَتْكُمْ
(of) Hunain (battle)	when	pleased you	your great number
بُتِّعْتُمْ عَنْكُمْ شَيْئًا	وَصَاقَتْ	عَلَيْكُمْ الْأَرْضُ	بِمَا رَحِبَتْ
anything it availed you	and was straitened	for you the earth	as it is vast
ثُمَّ وَلَيْتُمْ مُدِيرِينَ	ثُمَّ أَنْزَلَ اللَّهُ	سَكِينَتَهُ	عَلَى رَسُولِهِ
then you turned back fleeing	then Allah did send down	His peace	on His Messenger
وَعَلَى الْمُؤْمِنِينَ	وَأَنْزَلَ جُنُودًا	لَمْ تَرَوْهَا	وَعَذَّبَ
and on the believers	and sent down forces (angels)	which you saw not	and punished
الَّذِينَ كَفَرُوا	وَذَلِكَ	جَزَاءُ	الْكَافِرِينَ
those who disbelieved	and such	(is the) recompense	(of) the disbelievers

ثُمَّ يَتُوبُ اللَّهُ مِنْ بَعْدِ ذَلِكَ عَلَى مَنْ يَشَاءُ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٢٧﴾ يَأَيُّهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَذَا وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمُ اللَّهُ مِنْ فَضْلِهِ إِنْ شَاءَ إِنَّ اللَّهَ عَلِيمٌ حَكِيمٌ ﴿٢٨﴾

27. Then after that Allāh will accept the repentance of whom He wills. And Allāh is Oft-Forgiving, Most Merciful. 28. O you who believe (in Allāh's Oneness and in His Messenger Muhammad ﷺ)! Verily, the *Mushrikūn* (polytheists, pagans, idolaters, disbelievers in the Oneness of Allāh, and in the

Message of Muhammad ﷺ) are *Najasan* (impure). So let them not come near *Al-Masjid Al-Harām* (at Makkah) after this year; and if you fear poverty, Allāh will enrich you if He wills, out of His bounty. Surely, Allāh is All-Knowing, All-Wise.

ثُمَّ يَتُوبُ اللَّهُ	مِنْ بَعْدِ ذَلِكَ	عَلَى مَنْ يَشَاءُ	وَاللَّهُ
then Allah will accept the repentance	after that	of whom He wills	and Allah
غَفُورٌ	رَحِيمٌ	يَا أَيُّهَا الَّذِينَ آمَنُوا	إِنَّمَا الْمُشْرِكُونَ
(is) Oft-Forgiving	Most merciful	O (you) who believe	verily the polytheists
تَجَسَّسُوا	فَلَا يَقْرَبُوا	الْمَسْجِدَ الْحَرَامَ	بَعْدَ
(are) impure	so let them not come near	the Mosque	after
عَامِهِمْ هَذَا	وَأِنْ خِفْتُمْ عَيْلَةً	فَسَوْفَ يُغْنِيكُمْ اللَّهُ	
this their year	and if you fear poverty	then soon Allah will enrich you	
مِنْ فَضْلِهِ	إِنْ شَاءَ	إِنَّ اللَّهَ	عَلِيمٌ حَكِيمٌ
out of His bounty	if He wills	surely Allah	(is) All-Knowing All-Wise

قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّى يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَهُمْ صَاغِرُونَ ﴿٢٩﴾ وَقَالَتِ الْيَهُودُ عُزَيْرٌ ابْنُ اللَّهِ وَقَالَتِ النَّصَارَى الْمَسِيحُ ابْنُ اللَّهِ ذَلِكَ قَوْلُهُمْ بِأَفْوَاهِهِمْ يُضَاهِئُونَ قَوْلَ الَّذِينَ كَفَرُوا مِنْ قَبْلُ قُلْ إِنَّ اللَّهَ أَفْوَكَوُونَ ﴿٣٠﴾

29. Fight against those who believe not in Allāh, nor in the Last Day, nor forbid that which has been forbidden by Allāh and His Messenger (Muhammad ﷺ), and those who acknowledge not the religion of truth (i.e. Islam) among the people of the Scripture (Jews and Christians), until they pay the *jizyah* with willing submission, and feel themselves subdued. 30. And the Jews say: 'Uzair (Ezra) is the son of Allāh, and the Christians say: Messiah is the son of Allāh. That is their saying with their mouths, resembling the saying of those who disbelieved aforetime. Allāh's Curse be

on them, how they are deluded away from the truth!

قَاتِلُوا	الَّذِينَ لَا يُؤْمِنُونَ	بِاللَّهِ	وَلَا	بِالْيَوْمِ	الْآخِرِ
fight against	those who believe not	in Allah	nor	in the Day	the Last
وَلَا يَحْزَمُونَ	مَا حَرَّمَ اللَّهُ	وَرَسُولُهُ	وَلَا يَدِينُونَ		
nor forbid	that which Allah has forbidden	and His Messenger	nor acknowledge		
دِينَ	الْحَقِّ	مِنَ الَّذِينَ			
(the) religion	(of) truth (Islam)	among (the people) those who			
أَوْثَرُوا الْكِتَابَ	حَتَّى يُعْطُوا الْجِزْيَةَ	عَنْ يَدٍ			
were given the Scripture (Jews and Christians)	until they pay the security tax	willingly			
وَهُمْ	صَغُرُونَ	وَقَالَتِ الْيَهُودُ			
and they (feel themselves)	subdued	and the Jews said			
عُزِّرَ	أَبْنُ اللَّهِ	وَقَالَتِ النَّصْرَى	الْمَسِيحُ		
Ezra	(is the) son (of) Allah	and the Christians said	Messiah		
أَبْنُ اللَّهِ	ذَلِكَ	قَوْلُهُمْ	بِأَفْوَاهِهِمْ		
(is the) son (of) Allah	that	(is) their saying	with their mouths		
يُضَاهَوْنَ قَوْلَ	الَّذِينَ كَفَرُوا	مِنْ قَبْلُ			
they imitate (the) saying	(of) those who disbelieved (disbelievers)	before			
قَتَلَهُمُ اللَّهُ	أَنِّي يُؤْفَكُونَ				
may Allah destroy them	how they are deluded away (from the truth)				

اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا إِلَّا هُوَ سُبْحَانَهُ عَمَّا يُشْرِكُونَ ﴿٣١﴾ يُرِيدُونَ أَنْ يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ إِلَّا أَنْ يُنِيرَ نُورَهُ وَلَوْ كَرِهَ الْكَافِرُونَ ﴿٣٢﴾

31. They (Jews and Christians) took their rabbis and their monks to be their

lords besides Allāh (by obeying them in things that they made lawful or unlawful according to their own desires without being ordered by Allāh), and (they also took as their Lord) Messiah, son of Maryam (Mary), while they (Jews and Christians) were commanded [in the Taurāt (Torah) and the Injil (Gospel)] to worship none but One *Ilāh* (God – Allāh), *Lā ilāha illa Huwa* (none has the right to be worshipped but He). Glorified is He (far above is He) from having the partners they associate (with Him). 32. They (the disbelievers, the Jews and the Christians) want to extinguish Allāh's Light (with which Muhammad ﷺ has been sent – Islāmic Monotheism) with their mouths, but Allāh will not allow except that His Light should be perfected even though the *Kāfirūn* (disbelievers) hate (it).

أَرْكَبَاءَ	وَرَهْبَنَهُمْ	أَتَّخَذُوا أَحْبَارَهُمْ	
(to be their) lords	and their monks	they (Jews & Christians) took their rabbis	
مَرْيَمَ	ابْنَتِ	وَالْمَسِيحَ	مِن دُونِ اللَّهِ
(of) Mary	son	and (they also took as their lord) Messiah	besides Allah
لَا إِلَهَ	وَاحِدًا	إِلَّا لِيَعْبُدُوا	وَمَا أُمِرُوا
(there is) no god	One	llah (God) to worship	but and they were not commanded
عَمَّا يُشْرِكُونَ		سُبْحَنَهُ	إِلَّا هُوَ
from that (having the partners) they associate (with Him)		Glory be to Him	but He
وَيَأْبَى اللَّهُ	بِأَفْوَاهِهِمْ	أَنْ يُطْفِئُوا نُورَ اللَّهِ	يُرِيدُونَ
but Allah refuses	with their mouths	to extinguish (the) Light (of) Allah	they want
وَلَوْ كَرِهَ الْكَافِرُونَ		أَنْ يَتِمَّ نُورُهُ	إِلَّا
even though the disbelievers hate (it)		that He perfects His Light	except

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ، بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ، وَلَوْ كَرِهَ الْمُشْرِكُونَ ﴿١٠٦﴾ يَأَيُّهَا الَّذِينَ ءَامَنُوا إِنَّ كَثِيرًا مِّنَ الْأَجْبَارِ وَالرُّهْبَانِ لِيَآكُلُونَ أَمْوَالَ النَّاسِ بِالْبَاطِلِ وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا ينفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ

الْيَمِ

33. It is He Who has sent His Messenger (Muhammad ﷺ) with guidance and the religion of truth (Islam), to make it superior over all religions even though the *Mushrikūn* (polytheists, pagans, idolaters, disbelievers in the Oneness of Allāh) hate (it). 34. O you who believe! Verily, there are many of the (Jewish) rabbis and the (Christian) monks who devour the wealth of mankind in falsehood, and hinder (them) from the way of Allāh (i.e. Allāh's religion of Islamic Monotheism). And those who hoard up gold and silver [Al-Kanz: the money, the *Zakāt* (obligatory charity) of which has not been paid] and spend them not in the way of Allāh, announce to them a painful torment.

هُوَ	الَّذِي أَرْسَلَ	رَسُولَهُ.	بِالْهُدَى	وَدِينِ
(it is) He	Who has sent	His Messenger	with guidance	and (the) religion
الْحَقِّ	لِيُظْهِرَهُ.	عَلَى الدِّينِ	كُلِّهِ	
(of) truth (Islam)	to make it superior	over religions	all	
وَلَوْ كَرِهَ الْمُشْرِكُونَ	يَا أَيُّهَا	الَّذِينَ آمَنُوا	إِنَّ كَثِيرًا	
even though the polytheists hate (it)	O (you)	who believe	verily (there are) many	
مِنَ الْأَجْبَارِ	وَالرُّهْبَانِ	لَيَأْكُلُونَ أَمْوَالَ		
of the (Jewish) rabbis	and the (Christian) monks	who surely devour (the) wealth		
النَّاسِ	بِالْبَطْلِ	وَيَصُدُّونَ	عَنْ سَبِيلِ اللَّهِ	وَالَّذِينَ
(of) mankind	in falsehood	and hinder (them)	from (the) way (of) Allah	and those who
يَكْزِرُونَ الذَّهَبَ	وَالْفِضَّةَ	وَلَا يَنْفِقُونَهَا	فِي سَبِيلِ اللَّهِ	
hoard up the gold	and the silver	and spend them not	in (the) way (of) Allah	
فَبَشِّرْهُمْ	بِعَذَابٍ	أَلِيمٍ		
[so] announce to them	a torment	painful		

يَوْمَ يُحْمَى عَلَيْهَا فِي نَارِ جَهَنَّمَ فَتُكْوَى بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ هَذَا مَا كُنْتُمْ تَكْزِرُونَ ﴿٣٤﴾ إِنَّ عَذَابَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خُلِقَ السَّمَوَاتِ وَالْأَرْضِ مِنْهَا أَرْبَعَةٌ

حُرْمٌ ذَلِكَ الدِّينُ الْقِيمَ فَلَا تَظْلِمُوا فِيهِ أَنْفُسَكُمْ وَقَتِلُوا الْمُشْرِكِينَ
كَأْفَةً كَمَا يَقْتُلُونَكُمْ كَافَّةً وَعَلِمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿٣٥﴾

35. On the Day when that [Al-Kanz: money, gold and silver, the Zakāt (obligatory charity) of which has not been paid] will be heated in the fire of Hell and with it will be branded their foreheads, their flanks, and their backs, (and it will be said to them:) "This is the treasure which you hoarded for yourselves. Now taste of what you used to hoard." 36. Verily, the number of months with Allāh is twelve months (in a year), so was it ordained by Allāh on the Day when He created the heavens and the earth; of them four are Sacred (i.e. the 1st, the 7th, the 11th and the 12th months of the Islamic calendar). That is the right religion, so wrong not yourselves therein, and fight against the Mushrikūn (polytheists, pagans, idolaters, disbelievers in the Oneness of Allāh) collectively as they fight against you collectively. But know that Allāh is with those who are Al-Muttaqīn (the pious).

يَوْمَ يُحْمَى	عَلَيْهَا	فِي نَارٍ	جَهَنَّمَ	فَتُكْوَى
and will be heated	(on the)	[on it]	(of) Hell	in (the) Fire
بِهَا	جِبَاهُهُمْ	وَجُودُهُمْ	وُظُهُورُهُمْ	هَذَا مَا
with it	their foreheads	and their flanks	and their backs	(is) what this
كَرَرْتُمْ لَأَنْفُسِكُمْ	فَذُوقُوا	مَا كُنْتُمْ		
you hoarded for yourselves	so (now) taste	(of) what you used to		
تَكْزُرُونَ ﴿٣٦﴾	إِنْ عِدَّةَ	الشُّهُورِ	عِنْدَ اللَّهِ	أَشْأَعَشَرَ شَهْرًا
hoard	verily (the) number	(of) months	with Allah	(is) twelve months
فِي كِتَابِ اللَّهِ	يَوْمَ	خَلَقَ السَّمَوَاتِ	وَالْأَرْضِ	
in (the) Book (of) Allah	(on the) Day (when)	He created the heavens	and the earth	
مِنْهَا أَرْبَعَةٌ	حُرُمٌ	ذَلِكَ	الدِّينِ الْقِيمَ	فَلَا تَظْلِمُوا
of them	(are) Sacred	that	(is) the religion	right
فِيهِمْ	أَنْفُسَكُمْ	وَقَتِلُوا الْمُشْرِكِينَ	كَأْفَةً	
therein	yourselves	and fight against the polytheists	collectively	

كَمَا يَقْتُلُونَكُمْ كَافَّةً وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ
(those who are) pious (is) with that Allah but know collectively as they fight against you

إِنَّمَا النَّسِيءُ زِيَادَةٌ فِي الْكُفْرِ يُضَلُّ بِهِ الَّذِينَ كَفَرُوا يُحْلُونَهُ عَامًا وَيُحَرِّمُونَهُ عَامًا لِيُوَاطِعُوا عِدَّةَ مَا حَرَّمَ اللَّهُ فَيُحِلُّوا مَا حَرَّمَ اللَّهُ زَيْنَ لَهُمْ سُوءَ أَعْمَالِهِمْ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ يَأْتِيهَا الَّذِينَ ءَامَنُوا مَالَكُمُ إِذَا قِيلَ لَكُمْ اانْفِرُوا فِي سَبِيلِ اللَّهِ أَتَأْخُذْتُمْ إِلَى الْأَرْضِ أَرْضَيْتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ فَمَا مَتَّعُ الْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَلِيلٌ

37. The postponing (of a Sacred Month) is indeed an addition to disbelief: thereby the disbelievers are led astray, for they make it lawful one year and forbid it another year in order to adjust the number of months forbidden by Allāh, and they make lawful what Allāh has forbidden. The evil of their deeds is made fair-seeming to them. And Allāh guides not the people who disbelieve. 38. O you who believe! What is the matter with you that when you are asked to march forth in the Cause of Allāh (i.e. *Jihād*) you cling heavily to the earth? Are you pleased with the life of this world rather than the Hereafter? But little is the enjoyment of the life of this world as compared to the Hereafter.

إِنَّمَا النَّسِيءُ	زِيَادَةٌ	فِي الْكُفْرِ	يُضَلُّ
indeed the postponing (of a Sacred Month)	(is) an addition	to disbelief	are led astray
بِهِ	الَّذِينَ كَفَرُوا	يُحْلُونَهُ	عَامًا وَيُحَرِّمُونَهُ
thereby	those who disbelieve	(for) they make it lawful	and forbid it one year
عَامًا	لِيُوَاطِعُوا عِدَّةَ	مَا حَرَّمَ اللَّهُ	
another year	(in order) to adjust (the) number (of months)	which Allah has forbidden	
فَيُحِلُّوا	مَا حَرَّمَ اللَّهُ	زَيْنَ لَهُمْ	
and make lawful	what (months) Allah has forbidden	is made fair-seeming to them	
سُوءَ أَعْمَالِهِمْ	وَاللَّهُ	لَا يَهْدِي الْقَوْمَ	الْكَافِرِينَ
(the) evil (of) their deeds	and Allah	guides not the people	who disbelieve

يَتَأْتِيهَا	الَّذِينَ آمَنُوا	مَا	لَكُمْ	إِذَا
O (you)	who believe	what	(is the matter with you	(that) when
قِيلَ لَكُمْ	أَنْفِرُوا فِي سَبِيلِ اللَّهِ	أَتَأْقَلْتُمْ إِلَى الْأَرْضِ		
you are asked	to march forth in (the) Way (of) Allah	you cling heavily to the earth		
أَرْضَيْتُمْ	بِالْحَيَاةِ	الدُّنْيَا	مِنَ الْآخِرَةِ	
(are) you pleased?	with the life	(of) this world	(rather) than the Hereafter	
فَمَا مَتَعُ	الْحَيَاةِ	الدُّنْيَا	فِي الْآخِرَةِ إِلَّا قَلِيلٌ	
but nothing (is the) enjoyment	(of) the life	(of) this world	in the Hereafter but little	

إِلَّا أَنْفِرُوا يُعَذِّبْكُمْ عَذَابًا أَلِيمًا وَيَسْتَبْدِلَ قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّوهُ شَيْئًا وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٩﴾ إِلَّا أَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذَا أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيَ اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَى وَكَلِمَةُ اللَّهِ هِيَ الْعُلْيَا وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٤٠﴾

39. If you march not forth, He will punish you with a painful torment and will replace you by another people; and you cannot harm Him at all, and Allāh is Able to do all things. 40. If you help him (Muhammad ﷺ) not (it does not matter), for Allāh did indeed help him when the disbelievers drove him out, the second of the two; when they (Muhammad ﷺ and Abu Bakr رضي الله عنه) were in the cave, he (ﷺ) said to his companion (Abu Bakr رضي الله عنه): "Be not sad (or afraid), surely, Allāh is with us." Then Allāh sent down His *Sakīnah* (calmness, tranquillity, peace) upon him, and strengthened him with forces (angels) which you saw not, and made the word of those who disbelieved the lowermost, while the Word of Allāh that became the uppermost; and Allāh is All-Mighty, All-Wise.

إِلَّا أَنْفِرُوا	يُعَذِّبْكُمْ	عَذَابًا	أَلِيمًا
if you march not forth	He will punish you	(with) a torment	painful

وَيَسْتَبْدِلْ قَوْمًا	غَيْرَكُمْ	وَلَا تَضُرُّوهُ	شَيْئًا
and will replace (you by) a people	besides you	and you can not harm Him	at all
وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ	إِلَّا لَنْصُرُوهُ		
and Allāh over all things	(is) Able	if you help him (Muhammad) not	
فَقَدْ نَصَرَهُ اللَّهُ	إِذْ أَخْرَجَهُ	الَّذِينَ كَفَرُوا	ثَانِي
for indeed Allāh did help him	when	drove him out	the second
أَتَيْنِ	إِذْ هُمَا فِي الْغَارِ	إِذْ يَقُولُ لِصَاحِبِهِ	
(of) the two	when (were) in the cave	he said to his companion	
لَا تَحْزَنْ	إِنَّ اللَّهَ مَعَنَا	فَأَنْزَلَ اللَّهُ سَكِينَتَهُ	عَلَيْهِ
be not sad	surely Allāh (is) with us	then Allāh sent down His peace	upon him
وَأَيَّدَهُ	بِجُنُودٍ	لَمْ تَرَوْهَا	وَجَعَلَ
and strengthened him	with forces (angels)	which you saw not	(the) word
الَّذِينَ كَفَرُوا	السُّفْلَى	وَكَلِمَةَ اللَّهِ	هِيَ
(of) those who disbelieve	the lowermost	and (the) Word (of) Allāh	it
الْأَعْلَى	وَاللَّهُ	عَزِيزٌ	حَكِيمٌ
(is) the uppermost	and Allāh	(is) All-Mighty	All-Wise

أَنْفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ ذَلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٤١﴾ لَوْ كَانَ عَرَضًا قَرِيبًا وَسَفَرًا قَاصِدًا لَاتَّبَعُوكَ وَلَكِنْ بَعَدَتْ عَلَيْهِمُ السُّعْيَةُ وَسَيَحْلِفُونَ بِاللَّهِ لَوِ اسْتَطَعْنَا لَخَرَجْنَا مَعَكُمْ يُهْلِكُونَ أَنْفُسَهُمْ وَاللَّهُ يَعْلَمُ إِنَّهُمْ لَكَاذِبُونَ ﴿٤٢﴾ عَفَا اللَّهُ عَنْكَ لِمَ أَذِنَتْ لَهُمْ حَتَّى يَتَبَيَّنَ لَكَ الَّذِينَ صَدَقُوا وَتَعْلَمَ الْكَاذِبِينَ ﴿٤٣﴾

41. March forth, whether you are light (being healthy, young and wealthy) or heavy (being ill, old and poor), and strive hard with your wealth and your lives in the Cause of Allāh. This is better for you, if you but know. 42. Had it been a

near gain (booty in front of them) and an easy journey, they would have followed you, but the distance (Tabuk expedition) was long for them; and they would swear by Allāh: "If we only could, we would certainly have come forth with you." They destroy their own selves, and Allāh knows that they are surely liars. 43. May Allāh forgive you (O Muhammad ﷺ). Why did you grant them leave (for remaining behind; you should have persisted as regards your order to them to proceed on *Jihād*), until those who told the truth were seen by you in a clear light, and you had known the liars?

أَنْفِرُوا خِفَافًا	وَثِقَالًا	وَجَاهِدُوا	بِأَمْوَالِكُمْ
march forth (whether you are) light	or heavy	and strive hard	with your wealth
وَأَنْفُسِكُمْ	فِي سَبِيلِ اللَّهِ	ذَلِكَمُ	خَيْرٌ لَّكُمْ
and your lives	in (the) Way (of) Allah	this	for you (is) better
تَعْلَمُونَ	لَوْ كَانَ عَرَضًا	قَرِيبًا	وَسَفَرًا
know	if it had been a gain	near	and a journey
لَا تَبْعُوكَ	وَلَكِنْ	بَعْدَتْ عَلَيْهِمْ	الشُّقَّةُ
surely they would have followed you	[and] but	was long for them	the distance
وَسَيَحْلِفُونَ	بِاللَّهِ	لَوْ اسْتَطَعْنَا	لَخَرَجْنَا
and they would swear	by Allah	if we (only) could	we would certainly have come forth
مَعَكُمْ	يَهْلِكُونَ أَنْفُسَهُمْ	وَاللَّهُ يَعْلَمُ	إِنَّهُمْ
with you	they destroy their own selves	and Allah knows	that they (are) surely liars
عَفَا اللَّهُ عَنْكَ	لِمَ أَذِنْتَ	لَهُمْ	حَتَّى
may Allah forgive you	why (did) you grant leave	to them	until
	يَتَبَيَّنُ لَكَ		
	becomes clear to you		
الَّذِينَ صَدَقُوا	وَتَعْلَمُ الْكَذِبِينَ		
those who told the truth	and you had known the liars?		

لَا يَسْتَنْذِنُكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ وَاللَّهُ عَلَيْهِمُ بِالْمُنْقِنِينَ ۚ إِنَّمَا يَسْتَنْذِنُكَ الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَآزَاتَبَتْ قُلُوبُهُمْ فَهُمْ فِي رَيْبِهِمْ يَتَرَدَّدُونَ ۚ وَلَوْ أَرَادُوا الْخُرُوجَ

لَاَعْدُوا لَهُ عُدَّةً وَلَكِنْ كَرِهَ اللَّهُ انْبِعَاثَهُمْ فَثَبَّطَهُمْ وَقِيلَ اقْعُدُوا مَعَ الْقَاعِدِينَ ﴿٤٤﴾

44. Those who believe in Allāh and the Last Day would not ask your leave to be exempted from fighting with their properties and their lives; and Allāh is All-Knower of *Al-Muttaqūn* (the pious). 45. It is only those who believe not in Allāh and the Last Day and whose hearts are in doubt that ask your leave (to be exempted from *Jihād*). So in their doubts they waver. 46. And if they had intended to march out, certainly, they would have made some preparation for it; but Allāh was averse to their being sent forth, so He made them lag behind, and it was said (to them): "Sit you among those who sit (at home)."

وَالْيَوْمِ	الَّذِينَ يُؤْمِنُونَ بِاللَّهِ	لَا يَسْتَغْنِيكَ		
and the Day	those who believe in Allah	would not ask your leave (to be exempted)		
وَأَنْفُسِهِمْ	يُجَاهِدُوا بِأَمْوَالِهِمْ	أَنْ	الْآخِرِ	
and their lives	they fight with their wealth	(from) that	the Last	
إِنَّمَا يَسْتَغْنِيكَ	عَلِيمٌ بِالْمُنْفِقِينَ ﴿٤٥﴾	وَاللَّهُ		
only ask your leave	(is) All-Knower of (those who are) pious	and Allah		
وَأَرَقَبَتْ قُلُوبُهُمْ	الْآخِرِ	وَالْيَوْمِ	بِاللَّهِ	الَّذِينَ لَا يُؤْمِنُونَ
and their hearts are in doubt	the Last	and the Day	in Allah	those who believe not
وَلَوْ أَرَادُوا الْخُرُوجَ	فِي رَبِّهِمْ يَرْتَدُّوْنَ ﴿٤٦﴾	فَهُمْ		
and if they had intended to march out	waver in their doubts	so they		
وَلَكِنْ	عُدَّةً	لَهُ	لَاَعْدُوا	
[and] but	(some) preparation	for it	certainly they would have prepared	
فَثَبَّطَهُمْ	كَرِهَ اللَّهُ انْبِعَاثَهُمْ			
so He made them lag behind	Allah was averse to their being sent forth			
الْقَاعِدِينَ ﴿٤٦﴾	اقْعُدُوا مَعَ	وَقِيلَ		
those who sit (at home)	sit (along) with	and it was said (to them)		

لَوْ خَرَجُوا فِيكُمْ مَا زَادُوكُمْ إِلَّا خَبَالًا وَلَا أُضْعِفُوا خَلْقَكُمْ يَغْوَنَكُمُ الْفِتْنَةُ

وَفِيكُمْ سَمَّعُونَ لَهُمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٤٧﴾ لَقَدْ ابْتَغَوُا الْفِتْنَةَ مِنْ قَبْلُ وَقَلَبُوا لَكَ الْأُمُورَ حَتَّى جَاءَ الْحَقُّ وَظَهَرَ أَمْرُ اللَّهِ وَهُمْ كَرِهُونَ ﴿٤٨﴾

47. Had they marched out with you, they would have added to you nothing except disorder, and they would have hurried about in your midst (spreading corruption) and sowing sedition among you – and there are some among you who would have listened to them. And Allāh is All-Knower of the *Zālimūn* (polytheists and wrongdoers). 48. Verily, they had plotted sedition before, and had upset matters for you, until the truth (victory) came and the Decree of Allāh (His religion, Islam) became manifest though they hated it.

لَوْ خَرَجُوا	فِيكُمْ	مَا زَادُوكُمْ	إِلَّا خَبَالًا
if they marched out	with you	they would have added to you	except disorder
وَلَا وَضَعُوا خِلَالَكُمْ	يَبْغُونَكُمْ	الْفِتْنَةَ	
and they would have hurried about in your midst	(and) sowing among you	sedition	
وَفِيكُمْ	سَمَّعُونَ	لَهُمْ	وَاللَّهُ
and (there are some) among you	who would have listened	to them	and Allah
عَلِيمٌ بِالظَّالِمِينَ ﴿٤٧﴾	لَقَدْ ابْتَغَوُا الْفِتْنَةَ		
All-Knower of (those who are) wrongdoers	verily they had plotted	sedition	
مِنْ قَبْلُ	وَقَلَبُوا	لَكَ	الْأُمُورَ حَتَّى جَاءَ الْحَقُّ
before	and had upset	for you	the matters until the truth (victory) came
وَضَهَرَ أَمْرُ اللَّهِ	وَهُمْ	كَرِهُونَ ﴿٤٨﴾	
and (the) Decree (of) Allah became manifest	though they	hated (it)	

وَمِنْهُمْ مَنْ يَقُولُ أَتَذَن لِي وَلَا تَفْتِنِي أَلَا فِي الْفِتْنَةِ سَقَطُوا وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ ﴿٤٩﴾ إِنْ تُصِيبَكَ حَسَنَةٌ تَسُؤْهُمْ وَإِنْ تُصِيبَكَ مُصِيبَةٌ يَقُولُوا قَدْ أَخَذْنَا أَمْرًا مِنْ قَبْلُ وَيَتَوَلَّوْا وَهُمْ فَرِحُونَ ﴿٥٠﴾ قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿٥١﴾

49. And among them is he who says: "Grant me leave (to be exempted from *Jihād*) and put me not into trial." Surely they have fallen into trial. And verily, Hell is surrounding the disbelievers. 50. If good befalls you (O Muhammad ﷺ), it grieves them, but if a calamity overtakes you, they say: "We took our precaution beforehand" and they turn away rejoicing. 51. Say: "Nothing shall ever happen to us except what Allāh has ordained for us. He is our *Maulā* (Lord, Helper and Protector)." And in Allāh let the believers put their trust.

وَمِنْهُمْ	مَنْ يَقُولُ	أُذِّنْ لِي	وَلَا تَقْتُلْنِي	أَلَا
and among them	(is he) who says	grant me leave	and put me not into trial	surely
فِي الْفِتْنَةِ سَقَطُوا	وَإِنَّ جَهَنَّمَ	لَمُحِيطَةٌ		
they have fallen into [the] trial	and verily Hell	(is) [indeed] surrounding		
بِالْكَافِرِينَ	إِنْ تُصِيبْكَ	حَسَنَةٌ	تَسُوهُمْ	وَإِنْ تُصِيبْكَ
the disbelievers	if befalls you	good	it grieves them	but if overtakes you
مُصِيبَةٌ يَقُولُوا	قَدْ أَخَذْنَا أَمْرَنَا	مِنْ قَبْلُ	وَيَقُولُوا	
a calamity	indeed we took our precaution	before	and they turn away	
وَهُمْ	فَرِحُونَ	قُلْ	لَنْ يُصِيبَنَا	إِلَّا مَا كَتَبَ اللَّهُ
while they	(are) rejoicing	say	shall never happen to us	except what Allah has ordained
لَنَا	هُوَ	مَوْلَانَا	وَعَلَى اللَّهِ	فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ
for us	He	(is) our Protector	and in Allah	[so] let the believers put (their) trust

قُلْ هَلْ تَرَبَّصُونَ بِنَا إِلَّا أَحَدَى الْحُسَيْنَيْنِ وَنَحْنُ نَتَرَبَّصُ بِكُمْ أَنْ يُصِيبَكُمْ اللَّهُ بِعَذَابٍ مِنْ عِنْدِهِ أَوْ بَأْيَيْدِنَا فَرَبَّصُوا إِنَّا مَعَكُمْ مُتَرَبِّصُونَ قُلْ أَنْفِقُوا طَوْعًا أَوْ كَرْهًا لَنْ يُتَقَبَلَ مِنْكُمْ إِنَّكُمْ كُنْتُمْ قَوْمًا فَاسِقِينَ وَمَا مَنَعَهُمْ أَنْ تُقَبَلَ مِنْهُمْ نَفَقَتُهُمْ إِلَّا أَنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَلَا يَأْتُونَ الصَّلَاةَ إِلَّا وَهُمْ كُسَالَى وَلَا يُنْفِقُونَ إِلَّا وَهُمْ كَارِهِونَ

52. Say: "Do you wait for us (anything) except one of the two best things (martyrdom or victory)? While we await for you either that Allāh will afflict

you with a punishment from Himself or at our hands. So wait, we too are waiting with you." 53. Say: "Spend (in Allāh's Cause) willingly or unwillingly, it will not be accepted from you. Verily, you are ever a people who are *Fāsiqūn* (rebellious, disobedient to Allāh)." 54. And nothing prevents their contributions from being accepted from them except that they disbelieved in Allāh and in His Messenger (Muhammad ﷺ), and that they came not to *As-Salāt* (the prayers) except in a lazy state, and that they offer not contributions but unwillingly.

قُلْ	هَلْ تَرَبَّصُونَ	بِنَا	إِلَّا أَحَدَى	الْحُسَيْنَيْنِ	وَنَحْنُ
say	(do) you wait?	for us (anything)	except one	(of) the two best things	while we
نَتَرَبَّصُ بِكُمْ	أَنْ يُصِيبَكُمُ اللَّهُ	بِعَذَابٍ	مِنْ عِنْدِهِ		
await for you	(either) that Allah will afflict you	with a punishment	from Himself		
أَوْ	بِأَيْدِينَا	فَتَرَبَّصُوا	إِنَّا	مَعَكُمْ	مُتَرَبِّصُونَ
or	at our hands	so wait	indeed we (too)	with you	(are) waiting
	أَنْفِقُوا طَوْعًا	أَوْ كَرْهًا	لَنْ يُقَبَّلَ	مِنْكُمْ	إِنَّكُمْ
	spend willingly	or unwillingly	it will never be accepted	from you	verily you
	كُنْتُمْ قَوْمًا	فَاسِقِينَ	وَمَا مَنَعَهُمْ	أَنْ	
	were a people	disobedient	and nothing prevents them	(from) that	
	تُقَبَّلَ مِنْهُمْ	نَفَقَتُهُمْ	إِلَّا	أَنَّهُمْ	كَفَرُوا بِاللَّهِ
	being accepted from them	their contributions	except	that they	disbelieved in Allah
	وَبِرَسُولِهِ	وَلَا يَأْتُونَ الصَّلَاةَ	إِلَّا	وَهُمْ	
	and in His Messenger	and (that) they come not to the prayer	except	while they	
	كُسَالَى	وَلَا يُنْفِقُونَ	إِلَّا	وَهُمْ	كَرِهُونَ
	(are) lazy	and (that) they offer not contributions	but	while they	(are) unwilling

فَلَا تَعْجَبْكَ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ إِنَّمَا يُرِيدُ اللَّهُ لِيُعَذِّبَهُمْ بِهَا فِي الْحَيَاةِ الدُّنْيَا وَتَرْهَقَ أَنْفُسُهُمْ وَهُمْ كَافِرُونَ ۝ وَحَالِفُونَ بِاللهِ إِنَّهُمْ لَمِنْكُمْ وَمَا هُمْ مِنْكُمْ

وَلَكِنَّهُمْ قَوْمٌ يَفْرُقُونَ ﴿٥٥﴾ لَوْ يَجِدُونَ مَلْجَأً أَوْ مَغْرَبًا أَوْ مَدْخَلًا لَّوَلَّوْا إِلَيْهِ وَهُمْ يَجْمَحُونَ ﴿٥٦﴾

55. So, let not their wealth nor their children amaze you (O Muhammad ﷺ); in reality Allāh's Plan is to punish them with these things in the life of this world, and that their souls shall depart (die) while they are disbelievers. 56. They swear by Allāh that they are truly of you while they are not of you, but they are a people (hypocrites) who are afraid (that you may kill them). 57. Should they find a refuge, or caves, or a place of concealment, they would turn straightway thereto with a swift rush.

فَلَا تُعْجِبْكَ	أَمْوَالُهُمْ	وَلَا أَوْلَادُهُمْ	إِنَّمَا يُرِيدُ اللَّهُ	لِيُعَذِّبَهُمْ
so let not amaze you	their wealth	nor their children	only Allah intends	to punish them
بِهَا	فِي الْحَيَاةِ	الدُّنْيَا	وَيَرْزُقُ أَنْفُسَهُمْ	
with these (things)	in the life	of this world	and (that) their souls shall depart (die)	
وَهُمْ	كَافِرُونَ ﴿٥٥﴾	وَيَحْلِفُونَ	بِاللَّهِ	إِنَّهُمْ
while they	(are) disbelievers	and they swear	by Allah	that they
وَمَا هُمْ	مِنْكُمْ	وَلَكِنَّهُمْ	قَوْمٌ يَفْرُقُونَ ﴿٥٦﴾	
while not they	(are) of you	and but they	(are) a people who are afraid	
لَوْ يَجِدُونَ مَلْجَأً	أَوْ مَغْرَبًا	أَوْ مَدْخَلًا		
if they should find a refuge	or caves	or a place of concealment		
لَّوَلَّوْا	إِلَيْهِ	وَهُمْ يَجْمَحُونَ ﴿٥٧﴾		
surely they would turn straightway	to it	and they rush (with a swift rush)		

وَمِنْهُمْ مَّنْ يَلْمِزُكَ فِي الصَّدَقَاتِ فَإِنْ أُعْطُوا مِنْهَا رَضُوا وَإِنْ لَمْ يُعْطُوا مِنْهَا إِذَا هُمْ يَسْخَطُونَ ﴿٥٨﴾ وَلَوْ أَنَّهُمْ رَضُوا مَا آتَاهُمُ اللَّهُ وَرَسُولُهُ وَقَالُوا حَسْبُنَا اللَّهُ سَيُؤْتِينَا اللَّهُ مِنْ فَضْلِهِ وَرَسُولُهُ إِنَّا إِلَى اللَّهِ رَاغِبُونَ ﴿٥٩﴾

58. And of them are some who accuse you (O Muhammad ﷺ) in the matter of (the distribution of) the alms. If they are given part thereof, they are pleased,

but if they are not given thereof, behold! They are enraged! 59. Would that they were content with what Allāh and His Messenger (ﷺ) gave them and had said: "Allāh is Sufficient for us. Allāh will give us of His bounty, and so will His Messenger (ﷺ) (from alms). We implore Allāh (to enrich us)."

وَمِنْهُمْ	مَنْ	يَلْمِزُكَ	فِي الصَّدَقَاتِ
and of them	(are some) who	accuse you (O Muhammad)	in (the matter of) the alms
فَإِنْ	أَعْطُوا مِنْهَا	رَضُوا	وَإِنْ لَمْ يُعْطَوْا مِنْهَا إِذَا
then if	they are given from it	they are pleased	but if they are not given from it then
هُمْ يَسْخَطُونَ	وَلَوْ	أَتَاهُمْ رِضْوَانٌ	مَا آتَاهُمُ اللَّهُ
they are enraged	and if	[that] they were contented	Allah gave them (with) what
وَرَسُولُهُ	وَقَالُوا حَسْبُنَا اللَّهُ	سَيُوتِينَا اللَّهُ	
and His Messenger	and had said Allah (is) Sufficient for us	Allah will give us	
مِنْ فَضْلِهِ	وَرَسُولُهُ	إِنَّا	إِلَى اللَّهِ رَاغِبُونَ
of His bounty	and (also) His Messenger	indeed we	implore Allah [to (enrich us)]

إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ فُلُوبُهُمْ وَفِي الرِّقَابِ
وَالْغَرَمِينَ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ
حَكِيمٌ ۝ وَمِنْهُمْ الَّذِينَ يُؤْذُونَ النَّبِيَّ وَيَقُولُونَ هُوَ أُذُنٌ قُلْ أُذُنُ خَيْرٍ
لَّكُمْ يُؤْمِنُ بِاللَّهِ وَيُؤْمِنُ لِلْمُؤْمِنِينَ وَرَحْمَةٌ لِّلَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ يُؤْذُونَ
رَسُولَ اللَّهِ لَهُمْ عَذَابٌ أَلِيمٌ ۝

60. As-Sadaqāt (here it means Zakāt – obligatory charity) are only for the Fuqarā' (needy), and Al-Masākīn (the poor) and those employed to collect (the funds); and to attract the hearts of those who have been inclined (towards Islam); and to free the captives; and for those in debt; and for Allāh's Cause (i.e. for Mujāhidūn – those fighting in a holy battle), and for the wayfarer (a traveller who is cut off from everything); a duty imposed by Allāh. And Allāh is All-Knower, All-Wise. 61. And among them are men who annoy the Prophet (Muhammad ﷺ) and say: "He is (lending his) ear (to every news)." Say: "He

listens to what is best for you; he believes in Allāh; has faith in the believers; and is a mercy to those of you who believe.” But those who annoy Allāh’s Messenger (Muhammad ﷺ), will have a painful torment.

لِلْفُقَرَاءِ		إِنَّمَا الصَّدَقَتُ	
(are) for the poor (who beg)		only the alms, charities (Zakat)	
عَلَيْهَا	وَالْعَمَلِينَ	وَالْمَسْكِينِ	
them (the funds)	and those employed to collect	and the poor (who do not beg)	
فُلُوبِهِمْ	وَالْمُؤَلَّفَةِ		
their hearts	and (for) attracting those who have been inclined (towards Islam)		
وَفِي سَبِيلِ اللَّهِ	وَالْغَرَمِينَ	وَفِي الرِّقَابِ	
and in (the) Way (of) Allah	and (for) those in debt	and to (free) the captives	
عَلَيْهِ	وَاللَّهُ	مِّنَ اللَّهِ	فَرِيضَةً
(is) All-Knower	and Allah	(imposed) by Allah	a duty
وَيَقُولُوا هُوَ		يُؤْذُونَ النَّبِيَّ	الَّذِينَ
and say he (is)		hurt the Prophet	(are) those who
لَكُمْ		خَيْرٌ	أُذُنٌ
for you		(what is) best	an ear (he listens to)
لِلَّذِينَ آمَنُوا		وَرَحْمَةً	لِّلْمُؤْمِنِينَ
to those who believe		and (is) a mercy	in the believers
أَلِيمٌ		عَذَابٌ	هُمْ
painful		(is) a torment	for them
رَسُولَ اللَّهِ		وَالَّذِينَ يُؤْذُونَ	
(the) Messenger (of) Allah		and those who hurt	
مِنْكُمْ		وَالَّذِينَ يُؤْذُونَ	
of you		and those who hurt	

يَخْلِفُونَ بِاللَّهِ لَكُمْ لِيَرْضَوْكُمْ وَاللَّهُ وَرَسُولُهُ أَحَقُّ أَنْ يُرْضَوْهُ إِنْ كَانُوا مُؤْمِنِينَ ﴿١٠﴾ أَلَمْ يَعْلَمُوا أَنَّهُ مِنْ يُحَادِدِ اللَّهِ وَرَسُولَهُ فَأَتَتْ لَهُ نَارُ جَهَنَّمَ خَلِيدًا فِيهَا ذَلِكَ الْخِزْيُ الْعَظِيمُ ﴿١١﴾ يَحْذَرُ الْمُنَافِقُونَ أَنْ تُنَزَّلَ عَلَيْهِمْ سُورَةٌ تُنَبِّئُهُمْ بِمَا فِي قُلُوبِهِمْ قُلِ اسْتَزِرُوا إِنِّي اللَّهُ مُخْرِجُ مَا تَحْذَرُونَ ﴿١٢﴾

62. They swear by Allāh to you (Muslims) in order to please you, but it is more fitting that they should please Allāh and His Messenger (ﷺ), if they are believers. 63. Know they not that whoever opposes and shows hostility to Allāh and His Messenger (ﷺ), certainly for him will be the fire of Hell to abide therein. That is the extreme disgrace. 64. The hypocrites fear lest a Sūrah (chapter of the Qur'ān) should be revealed about them, showing them what is in their hearts. Say: "(Go ahead and) mock! But certainly Allāh will bring to light all that you fear."

يَخْلِفُونَ بِاللَّهِ	لَكُمْ	لِيَرْضَوْكُمْ	وَاللَّهُ	وَرَسُولُهُ
they swear by Allah	to you (Muslims)	(in order) to please you	but Allah	and His Messenger
أَحَقُّ	أَنْ يَرْضَوْهُ	إِنْ كَانُوا مُؤْمِنِينَ		
has more right	that they should please Him	if they are believers		
أَلَمْ يَعْلَمُوا	أَنَّهُ	مَنْ	يُحَادِدِ اللَّهَ	
(did) they not know?	that [he]	whoever	opposes (and shows hostility to) Allah	
وَرَسُولُهُ	فَآتَ	لَهُ	نَارَ	جَهَنَّمَ
and His Messenger	[then] certainly	for him	(will be the) fire	(of) Hell
فِيهَا	ذَلِكَ	الْخِزْيُ	الْعَظِيمُ	يَحْذَرُ الْمُنَافِقُونَ
that	therein	(is) the disgrace	extreme	the hypocrites fear
أَنْ تُنْزَلَ	عَلَيْهِمْ	سُورَةٌ	لِّنَبِّئَهُمْ	بِمَا
lest should be revealed	about them	a Surah (chapter of Quran)	showing them	of what
فِي قُلُوبِهِمْ	قُلْ	إِنَّ اللَّهَ مُخْرِجٌ	مَا تَحْذَرُونَ	
say (is) in their hearts	mock	but certainly Allah will bring to light	(all) that you fear	

وَلِئِنْ سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ قُلْ أَبِاللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِئُونَ ﴿٦٣﴾ لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ إِنْ نَعْفَ عَنْ طَآئِفَةٍ مِّنْكُمْ نَعَذِّبْ طَآئِفَةً بِأَنَّهُمْ كَانُوا مُجْرِمِينَ ﴿٦٤﴾ الْمُنَافِقُونَ وَالْمُنَافِقَاتُ بَعْضُهُمْ مِّنْ بَعْضٍ يَأْمُرُونَ بِالْمُنْكَرِ وَيَنْهَوْنَ عَنِ الْمَعْرُوفِ وَيَقْبِضُونَ

أَيَّدِيهِمْ نَسُوا اللَّهَ فَنَسِيَهُمْ إِنَّ الْمُنَافِقِينَ هُمُ الْفَاسِقُونَ ﴿٦٥﴾

65. If you ask them (about this), they declare: "We were only talking idly and joking." Say: "Was it at Allāh, and His *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) and His Messenger (ﷺ) that you were mocking?" 66. Make no excuse; you disbelieved after you had believed. If We pardon some of you, We will punish others amongst you because they were *Mujrimūn* (disbelievers, polytheists, sinners, criminals). 67. The hypocrites, men and women, are one from another; they enjoin (on the people) *Al-Munkar* (i.e. disbelief and polytheism of all kinds and all that Islam has forbidden), and forbid (people) from *Al-Ma'rūf* (i.e. Islamic Monotheism and all that Islam orders one to do), and they close their hands [from giving (spending in Allāh's Cause) alms]. They have forgotten Allāh, so He has forgotten them. Verily, the hypocrites are the *Fāsiqūn* (rebellious, disobedient to Allāh).

وَلَئِنْ سَأَلْتَهُمْ	لَيَقُولُنَّ	إِنَّمَا كُنَّا	نَخُوضُ
and if you ask them (about this)	surely they declare	only we were	talking idly
وَنَلْعَبُ	قُلْ	أَيُّ الْيَوْمِ	وَأَيُّ الْيَوْمِ
and joking (playing)	say	(was it) at Allah?	and His Verses
كُنْتُمْ	تَسْتَهْزِءُونَ	لَا تَعْتَذِرُونَ	فَدَكَّرْتُمْ
(that) you were	mocking	make no excuses	indeed you disbelieved
بَعْدَ	إِيمَانِكُمْ	إِنْ نَعْفُ	عَنْ طَائِفَةٍ
after	your belief	if We pardon	[on] a party
نُعَذِّبُ طَائِفَةً	بِأَنَّهُمْ	كَانُوا مُجْرِمِينَ	
We will punish other party (amongst you)	because they	were criminals (sinners)	
الْمُنَافِقُونَ	وَالْمُنَافِقَاتُ	بَعْضُهُمْ	مِنْ بَعْضٍ
the hypocrites men	and the women	some of them	(are) of others
وَيَنْهَوْنَ	عَنِ الْمَعْرُوفِ	وَيَقْضُونَ	أَيْدِيَهُمْ
and forbid	from good (Islam)	and they close their hands	they have forgotten Allah
فَنَسِيَهُمْ	إِنَّ الْمُنَافِقِينَ	هُمُ	الْفَاسِقُونَ
so He has forgotten them	verily the hypocrites	[they]	(are) the disobedient

وَعَدَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْكُفَّارَ نَارَ جَهَنَّمَ خَالِدِينَ فِيهَا هِيَ حَسْبُهُمْ
وَلَعَنَهُمُ اللَّهُ وَلَهُمْ عَذَابٌ مُّقِيمٌ ٦٨ كَالَّذِينَ مِنْ قَبْلِكُمْ كَانُوا أَشَدَّ مِنْكُمْ قُوَّةً
وَأَكْثَرَ أَمْوَالًا وَأَوْلَدًا فَاسْتَمْتَعُوا بِخَلْقِهِمْ فَاسْتَمْتَعْتُمْ بِخَلْقِكُمْ كَمَا اسْتَمْتَعَ
الَّذِينَ مِنْ قَبْلِكُمْ بِخَلْقِهِمْ وَخُضْتُمْ كَالَّذِي خَاضُوا أُولَئِكَ حِطَّةُ
أَعْمَالِهِمْ فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَئِكَ هُمُ الْخَاسِرُونَ ٦٩

68. Allāh has promised the hypocrites – men and women – and the disbelievers, the fire of Hell; therein shall they abide. It will suffice them. Allāh has cursed them and for them is the lasting torment. 69. Like those before you: they were mightier than you in power, and more abundant in wealth and children. They had enjoyed their portion (awhile), so enjoy your portion (awhile) as those before you enjoyed their portion (awhile); and you indulged in play and pastime (and in telling lies against Allāh and His Messenger Muhammad ﷺ) as they indulged in play and pastime. Such are they whose deeds are in vain in this world and in the Hereafter. Such are they who are the losers.

وَعَدَ اللَّهُ الْمُنَافِقِينَ	وَالْمُنَافِقَاتِ	وَالْكُفَّارَ	نَارَ
Allah has promised the hypocrites men	and women	and the disbelievers	(the) fire
جَهَنَّمَ	خَالِدِينَ	فِيهَا هِيَ	حَسْبُهُمْ
(of) Hell	they (shall) abide	it	and Allah has cursed them
وَلَهُمْ	عَذَابٌ مُّقِيمٌ	كَالَّذِينَ	مِنْ قَبْلِكُمْ
and for them	(is) a torment	like those	before you
كَانُوا أَشَدَّ	مِنْكُمْ قُوَّةً	وَأَكْثَرَ	أَمْوَالًا
they were mightier	than you	and more abundant	(in) wealth
وَأَوْلَدًا	فَاسْتَمْتَعُوا	بِخَلْقِهِمْ	فَاسْتَمْتَعْتُمْ
and children	so they had enjoyed	their portion (awhile)	as enjoyed those
وَأُولَئِكَ	حِطَّةُ	أَعْمَالِهِمْ	فِي الدُّنْيَا وَالْآخِرَةِ
and you indulged	(in play and pastime)	their portion (awhile)	before you

كَالَّذِي خَاسُوا	أُولَئِكَ	حَبَطَتْ أَعْمَلُهُمْ
as they indulged (in play and pastime)	those	their deeds are in vain
فِي الدُّنْيَا وَالْآخِرَةِ	وَأُولَئِكَ	هُمْ الْخَاسِرُونَ
and (in) the Hereafter	and those (are)	they (who are) the losers

أَلَمْ يَأْتِهِمْ نَبَأُ الَّذِينَ مِنْ قَبْلِهِمْ قَوْمُ نُوحٍ وَعَادُ وَثَمُودَ وَقَوْمُ إِبْرَاهِيمَ وَأَصْحَابِ مَدْيَنَ وَالْمُؤْتَفِكَاتِ أَنَّهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿٧٠﴾ وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٧١﴾

70. Has not the story reached them of those before them? - The people of Nūh (Noah), 'Ād, and Thamūd, the people of Ibrāhīm (Abraham), the dwellers of Madyan (Midian) and the cities overthrown [i.e. the people to whom Lūt (Lot) preached]; to them came their Messengers with clear proofs. So it was not Allāh Who wronged them, but they used to wrong themselves. 71. The believers, men and women, are *Auliya'* (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) *Al-Ma'rūf* (i.e. Islāmic Monotheism and all that Islam orders one to do), and forbid (people) from *Al-Munkar* (i.e. polytheism and disbelief of all kinds, and all that Islam has forbidden); they perform *As-Salāt* (the prayers), and give the *Zakāt* (obligatory charity), and obey Allāh and His Messenger (ﷺ). Allāh will have His Mercy on them. Surely, Allāh is All-Mighty, All-Wise.

أَلَمْ يَأْتِهِمْ	نَبَأُ	الَّذِينَ	مِنْ قَبْلِهِمْ	قَوْمِ	نُوحٍ
(has) not reached them?	(the) story	(of) those	before them	(the) people	(of) Noah
وَعَادُ	وَتَمُودَ	وَقَوْمِ	إِبْرَاهِيمَ	أَصْحَابِ	
and Ad	and Thamud	and (the) people	(of) Abraham	and (the) dwellers	
مَدْيَنَ	وَالْمُؤْتَفِكَاتِ	أَنَّهُمْ	رُسُلُهُمْ		
(of) Midian	and the cities overthrown	to them came	their Messengers		

بِالْبَيِّنَاتِ	فَمَا كَانَ اللَّهُ	لِيُظْلِمَهُمْ	وَلَكِنْ كَانُوا
with clear proofs	so it was not Allah	that (Who) wronged them	[and] but they used to
أَنْفُسَهُمْ يَظْلِمُونَ	وَالْمُؤْمِنُونَ	وَالْمُؤْمِنَاتُ	بَعْضُهُمْ
wrong themselves	and the believing men	and women	some of them
أَوْلِيَاءَ	بَعْضٌ	يَأْمُرُونَ بِالْمَعْرُوفِ	وَيَنْهَوْنَ
(are) protectors	(of) others	they enjoin good	and forbid
وَيُقِيمُونَ الصَّلَاةَ	وَيُؤْتُونَ الزَّكَاةَ	وَيُطِيعُونَ اللَّهَ	
and they offer (their) prayers (perfectly)	and give Zakat	and obey Allah	
وَرَسُولَهُ	أُولَئِكَ	سَيَرْحَمُهُمُ اللَّهُ	إِنَّ اللَّهَ
and His Messenger	those	Allah will have Mercy on them	surely Allah
عَزِيزٌ	حَكِيمٌ		
(is) All-Mighty	All-Wise		

وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَمَسْكِنٍ طَيِّبَةٍ فِي جَنَّاتٍ عَدْنٍ وَرِضْوَانٌ مِّنَ اللَّهِ أَكْبَرُ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٧٣﴾ يَأَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ وَمَأْوَاهُمُ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ ﴿٧٤﴾

72. Allāh has promised the believers – men and women, – Gardens under which rivers flow to dwell therein forever, and beautiful mansions in Gardens of 'Adn (Eden Paradise). But the greatest bliss is the Good Pleasure of Allāh. That is the supreme success. 73. O Prophet (Muhammad ﷺ)! Strive hard against the disbelievers and the hypocrites, and be harsh against them, their abode is Hell, – and worst indeed is that destination.

وَعَدَ اللَّهُ الْمُؤْمِنِينَ	وَالْمُؤْمِنَاتِ	جَنَّاتٍ	تَجْرَى مِنْ تَحْتِهَا
Allah has promised the believing men	and women	Gardens	flow under which
خَالِدِينَ	فِيهَا	وَمَسْكِنٍ	طَيِّبَةٍ
to dwell forever	therein	and mansions	beautiful
الْأَنْهَارُ	فِي جَنَّاتٍ		
the rivers	in Gardens		

عَدْنٍ	وَرِضْوَانٍ	مِّنَ اللَّهِ	أَكْبَرُ
(of) Adn (Eden Paradise)	and (the) Good Pleasure	of Allah	(is) the greatest (bliss)
ذَلِكَ هُوَ	الْفَوْزُ	الْعَظِيمُ	يَأْتِيهَا
it that	(is) the success	supreme	0
الْكُفَّارَ	وَالْمُنَافِقِينَ	وَأَغْلَظَ	عَلَيْهِمْ
the disbelievers	and the hypocrites	and be harsh	against them
وَمَأْوَاهُمْ	وَمَأْوَاهُمْ	وَمَأْوَاهُمْ	وَمَأْوَاهُمْ
and their abode	and their abode	and their abode	and their abode
جَهَنَّمَ	وَيَسَّ الْمَصِيرُ	وَيَسَّ الْمَصِيرُ	وَيَسَّ الْمَصِيرُ
(is) Hell	and worst (indeed) is the destination	and worst (indeed) is the destination	and worst (indeed) is the destination

يَحْلِفُونَ بِاللَّهِ مَا قَالُوا وَلَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ وَكَفَرُوا بَعْدَ إِسْلَامِهِمْ وَهُمْ يَعْلَمُونَ
لَمَّا قَالُوا وَمَا نَقَمُوا إِلَّا أَنْ أَغْنَاهُمُ اللَّهُ وَرَسُولُهُ مِنْ فَضْلِهِ فَإِنْ يَتُوبُوا يَكُ خَيْرًا لَهُمْ
وَإِنْ يَسْتَوِلُوا يُعَذِّبْهُمْ اللَّهُ عَذَابًا أَلِيمًا فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ فِي الْأَرْضِ مِنْ
وَلِيٍّ وَلَا نَصِيرٍ

74. They swear by Allāh that they said nothing (bad), but really they said the word of disbelief, and they disbelieved after accepting Islām, and they resolved that (plot to murder Prophet Muhammad ﷺ) which they were unable to carry out, and they could not find any cause to do so except that Allāh and His Messenger (ﷺ) had enriched them of His bounty. If then they repent, it will be better for them, but if they turn away; Allāh will punish them with a painful torment in this worldly life and in the Hereafter. And there is none for them on earth as a *Walī* (supporter, protector) or a helper.

يَحْلِفُونَ بِاللَّهِ	مَا قَالُوا	وَلَقَدْ قَالُوا كَلِمَةَ
they swear by Allah	(that) they said nothing	while certainly they said (the) word
الْكُفْرِ	وَكَفَرُوا	بَعْدَ
(of) disbelief	and they disbelieved	after
وَمَا نَقَمُوا	لَمَّا قَالُوا	وَمَا نَقَمُوا
and they could not find any cause (to do so)	they were unable to carry out	that which

إِلَّا	أَنْ أَغْنَاهُمْ اللَّهُ	وَرَسُولُهُ	مِنْ فَضْلِهِ
except	that Allah had enriched them	and His Messenger	of His bounty
فَإِنْ يَتُوبُوا	يَكْ خَيْرًا	وَلَهُمْ	وَلَا يَسْتَوِلُونَ
if then they repent	for them it will be better	but if they turn away	Allah will punish them
عَذَابًا	أَلِيمًا فِي الدُّنْيَا	وَالْآخِرَةِ	وَمَا لَهُمْ
(with) a torment	painful in this world	and the Hereafter	and (there is) none
فِي الْأَرْضِ	مِنْ وَلِيٍّ	وَلَا نَصِيرٍ	
on the earth	(as) a protector	nor a helper	

وَمِنْهُمْ مَّنْ عٰهَدَ اللّٰهَ لَئِنْ ءَاتَيْنَا مِنْ فَضْلِهِ لَنَصَّدَّقَنَّ وَلَنَكُوْنَنَّ مِنَ الصّٰلِحِيْنَ ﴿٧٥﴾ فَلَمَّآ ءَاتٰهُمْ مِنْ فَضْلِهِ بَخِلُوْا بِهٖ وَتَوَلَّوْا وَهُمْ مُّعْرِضُوْنَ ﴿٧٦﴾ فَاَعْقَبَهُمْ نِفَاقًا فِىْ قُلُوْبِهِمْ اِلَى يَوْمٍ يَلْقَوْنَهُ بِمَا اَخْلَفُوا اللّٰهَ مَا وَعَدُوْهُ وَبِمَا كَانُوْا يَكْذِبُوْنَ ﴿٧٧﴾ اَلَمْ يَعْلَمُوْا اَنَّ اللّٰهَ يَعْلَمُ سِرَّهُمْ وَنَجْوَاهُمْ وَاَنَّ اللّٰهَ عَلٰمُ الْغُيُوْبِ ﴿٧٨﴾

75. And of them are some who made a covenant with Allāh (saying): "If He bestowed on us of His bounty, we will verily, give *Sadaqah* (*Zakāt* - obligatory charity and voluntary charity in Allāh's Cause) and will be certainly among those who are righteous." 76. Then when He gave them of His bounty, they became niggardly [refused to pay the *Sadaqah* (*Zakāt* - obligatory charity or voluntary charity)], and turned away, averse. 77. So He punished them by putting hypocrisy into their hearts till the Day whereon they shall meet Him, because they broke that (covenant with Allāh) which they had promised to Him and because they used to tell lies. 78. Know they not that Allāh knows their secret ideas, and their *Najwā* (secret counsels), and that Allāh is the All-Knower of things unseen.

وَمِنْهُمْ	مَّنْ عٰهَدَ اللّٰهَ	لَئِنْ ءَاتَيْنَا
and of them	who made a covenant with Allah	(saying) if He bestowed on us
مِنْ فَضْلِهِ	لَنَصَّدَّقَنَّ	وَلَنَكُوْنَنَّ
of His bounty	We will verily give charity	and will be certainly

مِنَ الصَّالِحِينَ ﴿٦٧﴾	فَلَمَّا	ءَاتَاهُمْ	مِّن فَضْلِهِ
among (those who are) righteous	then when	He gave them	of His bounty
يَخْلُوا بِهِ	وَتَوَلَّوْا	وَهُمْ	مُعْرِضُونَ ﴿٦٨﴾
[with it] they became stingy	and turned away	while they	(are) averse
فَأَعْقَبَهُمْ	نِفَاقًا	فِي قُلُوبِهِمْ	إِلَى يَوْمٍ
so He punished them	(by putting) hypocrisy	into their hearts	till (the) Day (when)
يَلْقَوْنَهُ	بِمَا	أَخْلَفُوا اللَّهَ	مَا
they shall meet Him	(because) of that	they broke (the covenant with) Allah	which
وَعَدُوهُ	وَبِمَا كَانُوا	يَكْذِبُونَ ﴿٦٩﴾	
they had promised Him	and (because) of what they used to	tell lies	
أَلَمْ يَعْلَمُوا	أَنَّ اللَّهَ يَعْلَمُ سِرَّهُمْ	وَنَجْوَاهُمْ	
(do) they not know?	that Allah knows their secret (ideas)	and their secret talk	
وَأَنَّ اللَّهَ	عَلَّمُ	الْغُيُوبِ ﴿٧٠﴾	
and that Allah	(is the) All-Knower	(of) the unseen	

الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ لَا يَجِدُونَ إِلَّا جُهْدَهُمْ فَيَسْخَرُونَ مِنْهُمْ سَخِرَ اللَّهُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٧١﴾ أَسْتَغْفِرُ لَهُمْ أَوْ لَا تَسْتَغْفِرُ لَهُمْ إِنْ تَسْتَغْفِرُ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ ذَلِكَ بِأَنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٧٢﴾

79. Those who defame such of the believers who give charity (in Allāh's Cause) voluntarily, and such who could not find to give charity (in Allāh's Cause) except what is available to them - so they mock at them (believers); Allāh will throw back their mockery on them, and they shall have a painful torment. 80. Whether you (O Muhammad ﷺ) ask forgiveness for them (hypocrites) or ask not forgiveness for them - (and even) if you ask seventy times for their forgiveness - Allāh will not forgive them because they have disbelieved in Allāh and His Messenger (Muhammad ﷺ). And Allāh guides not those people

who are *Fāsiqūn* (rebellious, disobedient to Allāh).

الَّذِينَ	يَلْمِزُونَ الْمُطَّوِّعِينَ	مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ	
those who	defame such who give voluntarily	of the believers in the charity	
وَالَّذِينَ	لَا يَجِدُونَ	إِلَّا جُهْدَهُمْ	
and those who	could not find (to give charity)	except what is available to them	
فَيَسَخَرُونَ مِنْهُمْ	سَخَّرَ اللَّهُ مِنْهُمْ	وَهُمْ	
at them so they mock	Allah will throw back their mockery on them	and they (shall) have	
عَذَابٌ أَلِيمٌ	أَسْتَغْفِرُ لَهُمْ	أَوْ لَا تَسْتَغْفِرُ لَهُمْ	
a torment painful	you ask forgiveness for them	or (whether) ask not forgiveness	
لَهُمْ إِنْ	تَسْتَغْفِرُ لَهُمْ	سَبْعِينَ مَرَّةً فَلَنْ	
for them if	you ask forgiveness for them	seventy times then never	
يَغْفِرَ اللَّهُ لَهُمْ	ذَلِكَ	كَفَرُوا بِاللَّهِ	
Allah will forgive them	that	have disbelieved in Allah	
وَرَسُولُهُ	وَاللَّهُ	الْفَاسِقِينَ	
and His Messenger	and Allah	(who are) the disobedient	

فَرِحَ الْمُخَلَّفُونَ بِمَقْعَدِهِمْ خَلْفَ رَسُولِ اللَّهِ وَكَرِهُوا أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَقَالُوا لَا تَنْفِرُوا فِي الْحَرِّ قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا لَوْ كَانُوا يَفْقَهُونَ ۖ فَلْيَضْحَكُوا قَلِيلًا وَلْيَبْكُوا كَثِيرًا جَزَاءً بِمَا كَانُوا يَكْسِبُونَ ۚ

81. Those who stayed away (from Tabuk expedition) rejoiced in their staying behind the Messenger of Allāh (ﷺ); they hated to strive and fight with their properties and their lives in the Cause of Allāh, and they said: "March not forth in the heat." Say: "The fire of Hell is more intense in heat;" if only they could understand! 82. So let them laugh a little and (they will) cry much as a recompense of what they used to earn (by committing sins).

فَرِحَ الْمُخَلَّفُونَ	بِمَقْعَدِهِمْ	خَلْفَ	رَسُولِ اللَّهِ
those who stayed behind rejoiced	in their places	behind	(the) Messenger (of) Allah

وَأَنْفُسِهِمْ	بِأَمْوَالِهِمْ	أَنْ يُجَاهِدُوا	وَكَرِهُوا
and their lives	with their wealth	to strive hard (and fight)	and they hated
جَهَنَّمَ	قُلْ نَارُ	لَا تَنْفِرُوا	وَقَالُوا
(of) Hell	say (the) fire	march not forth	and they said
أَشَدُّ	يَفْقَهُونَ	لَوْ كَانُوا	حَرًّا
is more intense	understand	if (only) they could	(in) heat
وَلَيَبْكُوا كَثِيرًا	بِمَا كَانُوا	جَزَاءَ	يَكْسِبُونَ
and (they will) cry much	of what they used to	(as) a recompense	earn

فَإِنْ رَجَعَكَ اللَّهُ إِلَى طَائِفَةٍ مِنْهُمْ فَاسْتَدْنُوكَ لِلْخُرُوجِ فَقُلْ لَنْ تَخْرُجُوا مَعِيَ أَبَدًا وَلَنْ تُقَاتِلُوا مَعِيَ عَدُوًّا إِنَّكُمْ رَضِيتُمْ بِالْقُعُودِ أَوَّلَ مَرَّةٍ فَاقْعُدُوا مَعَ الْخَائِلِينَ ﴿٨٣﴾ وَلَا تَقْصِلْ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا وَلَا تَقُمْ عَلَى قَبْرِهِ إِنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَمَاتُوا وَهُمْ فَاسِقُونَ ﴿٨٤﴾

83. If Allāh brings you back to a party of them (the hypocrites), and they ask your permission to go out (to fight), say: "Never shall you go out with me nor fight an enemy with me; you were pleased to sit (inactive) on the first occasion, then you sit (now) with those who lag behind." 84. And never (O Muhammad ﷺ) pray (funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave. Certainly they disbelieved in Allāh and His Messenger (ﷺ), and died while they were *Fāsiqūn* (rebellious, - disobedient to Allāh and His Messenger ﷺ).

فَإِنْ رَجَعَكَ اللَّهُ	إِلَى طَائِفَةٍ	مِنْهُمْ
then if Allah brings you back	to a party	of them (the hypocrites)
فَاسْتَدْنُوكَ	لِلْخُرُوجِ	فَقُلْ
and they ask your permission	to go out (to fight)	then say
لَنْ تَخْرُجُوا مَعِيَ	وَلَنْ تُقَاتِلُوا مَعِيَ	عَدُوًّا
you shall never go out with me	and never fight with me	an enemy
رَضِيتُمْ بِالْقُعُودِ	أَوَّلَ	مَرَّةٍ
were pleased to sit (inactive)	(on the) first	occasion
فَاقْعُدُوا		
then you sit (now)		

مَعَ	الْخَافِينَ	وَلَا تَصَلِّ	عَلَى أَحَدٍ
with	those who lag behind	and (O Mohammad) pray not	for any
مِنْهُمْ مَاتَ	أَبَدًا	وَلَا تَقُمْ	عَلَى قَبْرِهِ
of them (hypocrites) who dies	ever	nor stand	at his grave
يَا لِلَّهِ	وَرَسُولِهِ	وَمَاتُوا	وَهُمْ
in Allah	and His Messenger	and died	while they
			(were) disobedient

وَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَأَوْلَادُهُمْ إِنَّمَا يُرِيدُ اللَّهُ أَنْ يُعَذِّبَهُمْ بِهَا فِي الدُّنْيَا وَتَزْهَقَ أَنْفُسُهُمْ وَهُمْ كَافِرُونَ ﴿٨٥﴾ وَإِذَا أَنْزَلَتْ سُورَةٌ أَنْ آمِنُوا بِاللَّهِ وَجَاهِدُوا مَعَ رَسُولِهِ اسْتَأْذَنَكَ أُولُوا الطَّوْلِ مِنْهُمْ وَقَالُوا ذَرْنَا نَكُنْ مَعَ الْقَاعِدِينَ ﴿٨٦﴾

85. And let not their wealth or their children amaze you. Allāh's Plan is to punish them with these things in this world, and that their souls shall depart (die) while they are disbelievers. 86. And when a Sūrah (chapter from the Qur'ān) is revealed, enjoining them to believe in Allāh and to strive hard and fight along with His Messenger (ﷺ), the wealthy among them ask your leave to exempt them (from Jihād) and say, "Leave us (behind), we would be with those who sit (at home)."

وَلَا تُعْجِبْكَ	أَمْوَالُهُمْ	وَأَوْلَادُهُمْ	إِنَّمَا يُرِيدُ اللَّهُ	أَنْ يُعَذِّبَهُمْ
and let not amaze you	their wealth	or their children	only Allah intends	to punish them
بِهَا	فِي الدُّنْيَا	وَتَزْهَقَ أَنْفُسُهُمْ	وَهُمْ	
with these (things)	in this world	and (that) their souls shall depart (die)	while they	
كَافِرُونَ ﴿٨٥﴾	وَإِذَا أَنْزَلَتْ	سُورَةٌ	أَنْ آمِنُوا	يَا لِلَّهِ
(are) disbelievers	and when is revealed	a Surah	(enjoining) that believe	in Allah
وَجَاهِدُوا	مَعَ	رَسُولِهِ	اسْتَأْذَنَكَ	
and strive hard (and fight)	(along) with	His Messenger	ask your leave (to exempt them)	
أُولُوا الطَّوْلِ	مِنْهُمْ	وَقَالُوا	ذَرْنَا	
men of wealth	among them	and say	leave us (behind)	

الْقَاعِدِينَ

(those) who sit (at home)

نَكُنْ مَعَ

we would be with

رَضُوا بِأَن يَكُونُوا مَعَ الْخَوَالِفِ وَطُبِعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُوْنَ ۝ لِّكِنِ
الرَّسُولُ وَالَّذِينَ ءَامَنُوا مَعَهُ جَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ وَأُولَآئِكَ لَهُمُ الْخَيْرَاتُ
وَأُولَآئِكَ هُمُ الْمُفْلِحُونَ ۝ أَعَدَّ اللَّهُ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا
ذَٰلِكَ الْفَوْزُ الْعَظِيمُ ۝

87. They are content to be with those (the women) who sit behind (at home). Their hearts are sealed up (from all kinds of goodness and right guidance), so they understand not. 88. But the Messenger (Muhammad ﷺ) and those who believed with him (in Islamic Monotheism) strove hard and fought with their wealth and their lives (in Allāh's Cause). Such are they for whom are the good things, and it is they who will be successful. 89. For them Allāh has got ready Gardens (Paradise) under which rivers flow, to dwell therein forever. That is the supreme success.

رَضُوا	بِأَن يَكُونُوا مَعَ	الْخَوَالِفِ	وَطُبِعَ	عَلَى
they are content	to be with	those who sit behind	and are sealed up	[on]
قُلُوبِهِمْ	فَهُمْ لَا يَفْقَهُوْنَ ۝	لِّكِنِ الرَّسُولُ	وَالَّذِينَ ءَامَنُوا	
their hearts	so they understand not	but the Messenger	and those who believed	
مَعَهُ.	جَاهَدُوا بِأَمْوَالِهِمْ	وَأَنْفُسِهِمْ	وَأُولَآئِكَ	
with him	strove hard (and fought) with their wealth	and their lives	and those	
هُمْ	الْخَيْرَاتُ	وَأُولَآئِكَ	هُمْ	الْمُفْلِحُونَ ۝
for whom	(are) the good things	and (it is) they	who	(will be) successful
أَعَدَّ اللَّهُ لَهُمْ	جَنَّاتٍ	تَجْرِي مِنْ تَحْتِهَا	الْأَنْهَارُ	
Allah has prepared for them	Gardens	flowing under them	the rivers	
خَالِدِينَ	فِيهَا	ذَٰلِكَ	الْفَوْزُ	الْعَظِيمُ ۝
to dwell forever	therein	that	(is) the success	supreme

وَجَاءَ الْمُعَذِّرُونَ مِنَ الْأَعْرَابِ لِيُؤْذَنَ لَهُمْ وَقَعَدَ الَّذِينَ كَذَبُوا اللَّهَ وَرَسُولَهُ سَيُصِيبُ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ ٩٠ لَيْسَ عَلَى الضَّعَفَاءِ وَلَا عَلَى الْمَرْضَى وَلَا عَلَى الَّذِينَ لَا يَجِدُونَ مَا يَنْفِقُونَ حَرَجٌ إِذَا نَصَحُوا لِلَّهِ وَرَسُولِهِ مَا عَلَى الْمُحْسِنِينَ مِنْ سَبِيلٍ وَاللَّهُ غَفُورٌ رَحِيمٌ ٩١

90. And those who made excuses from the bedouins came (to you, O Prophet ﷺ) asking your permission to exempt them (from the battle), and those who had lied to Allāh and His Messenger (ﷺ) sat at home (without asking the permission for it); a painful torment will seize those of them who disbelieve. 91. There is no blame on those who are weak or ill or who find no resources to spend [in holy fighting (*Jihād*)], if they are sincere and true (in duty) to Allāh and His Messenger. No ground (of complaint) can there be against the *Muhsinūn* (good-doers). And Allāh is Oft-Forgiving, Most Merciful.

وَجَاءَ الْمُعَذِّرُونَ		مِنَ الْأَعْرَابِ		لِيُؤْذَنَ	
and came		from the bedouins		to ask (your) permission (to exempt)	
لَهُمْ		وَقَعَدَ		وَرَسُولُهُ	
for them		and sat (at home)		and His Messenger	
سَيُصِيبُ الَّذِينَ		كَفَرُوا مِنْهُمْ		عَذَابٌ	
soon will seize those who		disbelieve of them		a torment	
لَيْسَ عَلَى الضَّعَفَاءِ		وَلَا عَلَى الْمَرْضَى		وَلَا عَلَى الَّذِينَ	
(there) is not on those who are weak		nor [on] ill		nor [on] those who	
لَا يَجِدُونَ مَا يَنْفِقُونَ		حَرَجٌ		إِذَا نَصَحُوا لِلَّهِ	
find not what they spend		(any) blame		if they are sincere (in duty) to Allāh	
وَرَسُولُهُ		مَا		عَلَى الْمُحْسِنِينَ	
and His Messenger		(there is) not		against the good-doers	
وَاللَّهُ		غَفُورٌ		رَحِيمٌ	
and Allāh		(is) Oft-Forgiving		Most Merciful	

وَلَا عَلَى الَّذِينَ إِذَا مَا أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَا أَجِدُ مَا أَحْمِلُكُمْ عَلَيْهِ تَوَلَّوْا
وَأَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ حَزَنًا أَلَّا يَجِدُوا مَا يُنْفِقُونَ ﴿٩٢﴾ إِنَّمَا السَّبِيلُ عَلَى
الَّذِينَ يَسْتَعِذُّونَكَ وَهُمْ أَغْنِيَاءُ رِضْوَانًا يَكُونُوا مَعَ الْخَوَالِفِ وَطَبَعَ اللَّهُ عَلَى
قُلُوبِهِمْ فَهُمْ لَا يَعْلَمُونَ ﴿٩٣﴾

92. Nor (is there blame) on those who came to you to be provided with mounts, when you said: "I can find no mounts for you," they turned back, while their eyes overflowing with tears of grief that they could not find anything to spend (for Jihad). 93. The ground (of complaint) is only against those who are rich, and yet ask exemption. They are content to be with (the women) who sit behind (at home) and Allāh has sealed up their hearts (from all kinds of goodness and right guidance) so that they know not (what they are losing).

وَلَا	عَلَى الَّذِينَ إِذَا مَا أَتَوْكَ	لِتَحْمِلَهُمْ
nor is there blame)	came to you [when] on those who	that you provide them with mounts
قُلْتَ	لَا أَجِدُ مَا	أَحْمِلُكُمْ
(and when) you said	I can not find what	bear you (mounts for you)
عَلَيْهِ تَوَلَّوْا	وَأَعْيُنُهُمْ تَفِيضُ	حَزَنًا
[on it] they turned back	while their eyes overflowing	(of) grief with tears
أَلَّا يَجِدُوا	مَا يُنْفِقُونَ ﴿٩٢﴾	إِنَّمَا السَّبِيلُ
that they could not find	anything to spend	only the ground (of complaint)
عَلَى الَّذِينَ	يَسْتَعِذُّونَكَ	وَهُمْ أَغْنِيَاءُ رِضْوَانًا
(is) against those who	ask exemption yet they	they are content (are) rich
يَا نَ يَكُونُوا مَعَ	الْخَوَالِفِ	وَطَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ
to be with	(the women) who sit behind	and Allah has sealed up their hearts
فَهُمْ	لَا يَعْلَمُونَ ﴿٩٣﴾	
so they	know not	

يَعْتَذِرُونَ إِلَيْكُمْ إِذَا رَجَعْتُمْ إِلَيْهِمْ قُلْ لَا تَعْتَذِرُوا لَنْ تُؤْمِنَ لَكُمْ قَدْ نَبَّأَنَا
 اللَّهُ مِنْ أَخْبَارِكُمْ وَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ ثُمَّ تُرَدُّونَ إِلَىٰ عِلْمِ
 الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٩٤﴾ سَيَحْلِفُونَ بِاللَّهِ لَكُمْ
 إِذَا أُنْقَلِبْتُمْ إِلَيْهِمْ لَتُعَرِّضُوا عَنْهُمْ فَأَعْرِضُوا عَنْهُمْ إِنَّهُمْ رَجَسٌ وَمَا وَنَهُمْ جَهَنَّمُ
 جَزَاءً بِمَا كَانُوا يَكْسِبُونَ ﴿٩٥﴾

94. They (the hypocrites) will present their excuses to you (Muslims), when you return to them. Say (O Muhammad ﷺ): "Present no excuses, we shall not believe you. Allāh has already informed us of the news concerning you. Allāh and His Messenger will observe your deeds. In the end you will be brought back to the All-Knower of the unseen and the seen, then He (Allāh) will inform you of what you used to do." 95. They will swear by Allāh to you (Muslims) when you return to them, that you may turn away from them. So turn away from them. Surely, they are *Rijsun* [i.e. *Najasun* (impure) because of their evil deeds], and Hell is their dwelling place – a recompense for that which they used to earn.

يَعْتَذِرُونَ إِلَيْكُمْ				إِذَا		رَجَعْتُمْ إِلَيْهِمْ	
you return to them				when		they (the hypocrites) will present (their) excuses to you	
قُلْ	لَا تَعْتَذِرُوا	لَنْ تُؤْمِنَ	لَكُمْ	قَدْ نَبَّأَنَا اللَّهُ			
say	present no excuses	we (shall) never believe	you	verily Allah has informed us			
مِنْ أَخْبَارِكُمْ		وَسَيَرَى اللَّهُ عَمَلَكُمْ		وَرَسُولُهُ			
of the news concerning you		and Allah will observe your deeds		and His Messenger			
ثُمَّ تُرَدُّونَ		إِلَىٰ عِلْمِ الْغَيْبِ		وَالشَّهَادَةِ			
then you will be brought back		to (the) All-Knower (of) the unseen		and the seen			
فَيُنَبِّئُكُمْ		بِمَا كُنْتُمْ		تَعْمَلُونَ ﴿٩٤﴾		سَيَحْلِفُونَ	
then He (Allah) will inform you		of what you used to		do		they will swear	
بِاللَّهِ	لَكُمْ	إِذَا أُنْقَلِبْتُمْ	إِلَيْهِمْ	لَتُعَرِّضُوا			
by Allah	to you (Muslims)	when you return	to them	that you may turn away			

عَنْهُمْ	فَاعْرِضُوا عَنْهُمْ	إِنَّهُمْ	رَجَسٌ	وَمَاؤُنْهُمْ
from them	so turn away from them	surely they	(are) impure	and their dwelling place
جَهَنَّمَ	جَزَاءً	بِمَا كَانُوا	يَكْسِبُونَ ﴿٩٦﴾	
(is) Hell	a recompense	for that which they used to	earn	

يَحْلِفُونَ لَكُمْ لِتَرْضَوْا عَنْهُمْ فَإِنْ تَرْضَوْا عَنْهُمْ فَإِنَّ اللَّهَ لَا يَرْضَىٰ عَنِ الْقَوْمِ الْفَاسِقِينَ ﴿٩٦﴾ الْأَعْرَابُ أَشَدُّ كُفْرًا وَنِفَاقًا وَأَجْدَرُ أَلَّا يَعْلَمُوا حُدُودَ مَا أَنْزَلَ اللَّهُ عَلَىٰ رَسُولِهِ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٩٧﴾ وَمِنَ الْأَعْرَابِ مَن يَتَّخِذُ مَا يُنْفِقُ مَغْرَمًا وَيَتَرَبَّصُ بِكُمُ الدَّوَائِرَ عَلَيْهِمْ دَائِرَةُ السَّوْءِ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٩٨﴾

96. They (the hypocrites) swear to you (Muslims) that you may be pleased with them, but if you are pleased with them, certainly Allāh is not pleased with the people who are *Al-Fāsiqūn* (rebellious, disobedient to Allāh). 97. The bedouins are the worst in disbelief and hypocrisy, and more likely to be in ignorance of the limits (Allāh's Commandments and His Legal Laws) which Allāh has revealed to His Messenger (ﷺ). And Allāh is All-Knower, All-Wise. 98. And of the bedouins there are some who look upon what they spend (in Allāh's Cause) as a fine and watch for calamities to befall you, on them be the calamity of evil. And Allāh is All-Hearer, All-Knower.

يَحْلِفُونَ لَكُمْ	لِتَرْضَوْا	عَنْهُمْ		
they (the hypocrites) swear to you (Muslims)	that you may be pleased	with them		
فَإِنْ تَرْضَوْا عَنْهُمْ	فَإِنَّ اللَّهَ	لَا يَرْضَىٰ	عَنِ الْقَوْمِ	
but if you are pleased	then certainly Allah	is not pleased	with the people	
الْفَاسِقِينَ ﴿٩٦﴾	الْأَعْرَابُ	أَشَدُّ	كُفْرًا	وَنِفَاقًا
(who are) disobedient	the bedouins	(are the) worst	(in) disbelief	and hypocrisy
وَأَجْدَرُ	أَلَّا يَعْلَمُوا حُدُودَ	مَا أَنْزَلَ اللَّهُ	عَلَىٰ رَسُولِهِ	
and more likely	not to know (the) limits	which Allah has revealed	to His Messenger	
وَاللَّهُ	عَلِيمٌ	حَكِيمٌ ﴿٩٧﴾	وَمِنَ الْأَعْرَابِ	مَن يَتَّخِذُ
and Allah	(is) All-Knower	All-Wise	and of the bedouins	(there are some) who take

مَا يَنْفِقُوا	مَغْرَمًا	وَيَرْبَحُوا	بِكُمْ	الدَّوَابِّ عَلَيْهِمْ	دَائِرَةٌ
what they spend	(as) a fine	and watch	for you	calamities on them	(be the) calamity
السَّوْءِ	وَاللَّهِ	سَمِيعٌ	عَلِيمٌ		
(of) the evil	and Allah	(is) All-Hearer	All-Knower		

وَمِنَ الْأَعْرَابِ مَنْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَتَّخِذُ مَا يُنْفِقُ قُرْبًا
عِنْدَ اللَّهِ وَصَلَوَاتِ الرَّسُولِ أَلَا إِنَّهَا قُرْبَةٌ لَهُمْ سَيُدْخِلُهُمُ اللَّهُ فِي رَحْمَتِهِ إِنَّ اللَّهَ
غَفُورٌ رَحِيمٌ ﴿١١﴾

99. And of the bedouins there are some who believe in Allāh and the Last Day, and look upon what they spend in Allāh's Cause as means of nearness to Allāh, and a cause of receiving the Messenger's invocations. Indeed these (spendings in Allāh's Cause) are a means of nearness for them. Allāh will admit them to His Mercy. Certainly Allāh is Oft-Forgiving, Most Merciful.

وَمِنَ الْأَعْرَابِ	مَنْ يُؤْمِنُ بِاللَّهِ	وَالْيَوْمِ الْآخِرِ			
and of the bedouins	who believe in Allah	and the Day	the Last		
وَيَتَّخِذُ	مَا يُنْفِقُ	قُرْبًا	عِنْدَ اللَّهِ		
and take	what they spend (in the Cause of Allah)	(as) means of nearness	to Allah		
وَصَلَوَاتِ	الرَّسُولِ	أَلَا	إِنَّمَا		
and (a cause of receiving) invocations	(of) the Messenger	beware	indeed these		
قُرْبَةٌ	لَهُمْ	سَيُدْخِلُهُمُ اللَّهُ	فِي رَحْمَتِهِ		
(are) a means of nearness	for them	Allah will admit them	to His Mercy		
إِنَّ اللَّهَ	غَفُورٌ	رَحِيمٌ			
certainly Allah	(is) Oft-Forgiving	Most Merciful			

وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ
اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا
ذَٰلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٢﴾ وَمِمَّنْ حَوْلَكُم مِّنَ الْأَعْرَابِ مُنْفِقُونَ وَمِنْ أَهْلِ الْمَدِينَةِ

مَرَدُّوْا عَلَى الْإِنْفَاقِ لَا تَعْلَمُهُمْ نَحْنُ نَعْلَمُهُمْ سَنُعَذِّبُهُمْ مَرَّتَيْنِ ثُمَّ يُرَدُّوْنَ إِلَىٰ عَذَابٍ عَظِيمٍ ﴿١٠٠﴾

100. And the foremost to embrace Islam of the *Muhājirūn* (those who migrated from Makkah to Al-Madinah) and the *Ansār* (the citizens of Al-Madinah who helped and gave aid to the *Muhājirūn*) and also those who followed them exactly (in Faith). Allāh is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success. 101. And among the bedouins around you, some are hypocrites, and so are some among the people of Al-Madinah who persist in hypocrisy; you (O Muhammad ﷺ) know them not, We know them. We shall punish them twice, and thereafter they shall be brought back to a great (horrible) torment.

وَالسَّابِقُونَ	الْأَوَّلُونَ	مِنَ الْمُهَاجِرِينَ	وَالْأَنْصَارِ	وَالَّذِينَ
and the first	the foremost (Muslims)	of the emigrants	and the helpers	and those who
اتَّبَعُوهُمْ	بِإِحْسَنِ	رَضِيَ اللَّهُ عَنْهُمْ	وَرَضُوا	
followed them	in goodness	Allah is well-pleased with them	and they are well-pleased	
عَنْهُ	وَأَعَدَّ	لَهُمْ	جَنَّاتٍ	تَجْرِي تَحْتَهَا
with Him	and He has prepared	for them	Gardens	[the] rivers flowing under them
خَالِدِينَ	فِيهَا	أَبَدًا	ذَلِكَ	الْفَوْزُ
they (will) dwell	therein	forever	that	(is) the success
حَوْلَكُمْ	مِنَ الْأَعْرَابِ	مُتَنَفِّقُونَ	وَمِنْ أَهْلِ	
around you	of the bedouins	(are) hypocrites	and (so are some) among	(the) people
الْمَدِينَةِ	مَرَدُّوْا عَلَى الْإِنْفَاقِ	لَا تَعْلَمُهُمْ	نَحْنُ	نَعْلَمُهُمْ
(of) Al-Madinah	they persist in the hypocrisy	you know them not	We	know them
سَنُعَذِّبُهُمْ	مَرَّتَيْنِ	ثُمَّ يُرَدُّوْنَ	إِلَىٰ عَذَابٍ عَظِيمٍ	
We shall punish them	twice	then they shall be brought back	to a torment	great

وَأَخْرُونَ أَعْرَفُوا بِذُنُوبِهِمْ خَلَطُوا عَمَلًا صَالِحًا وَآخَرَ سَيِّئًا عَسَىٰ اللَّهُ أَن يَتُوبَ عَلَيْهِمْ

إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٠٢﴾ خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٠٣﴾

102. And (there are) others who have acknowledged their sins, they have mixed a deed that was righteous with another that was evil. Perhaps Allāh will turn to them in forgiveness. Surely, Allāh is Oft-Forgiving, Most Merciful. 103. Take *Sadaqah* (alms) from their wealth in order to purify them and sanctify them with it, and invoke Allāh for them. Verily, your invocations are a source of security for them; and Allāh is All-Hearer, All-Knower.

وَأَخْرُونَ	أَعْتَرَفُوا بِذُنُوبِهِمْ	خَلَطُوا عَمَلًا
and (there are) others	who have acknowledged their sins	they have mixed a deed
صَلِحًا	وَأَخَرَ	سَيِّئًا
(that was) righteous	with another	(that was) evil
يَتُوبَ عَلَيْهِمْ	إِنَّ اللَّهَ	غَفُورٌ
will turn in forgiveness unto them	surely Allah	(is) Oft-Forgiving
خُذْ مِنْ أَمْوَالِهِمْ	صَدَقَةً	تُطَهِّرُهُمْ
take from their wealth	alms	(in order) to cleanse them
وَصَلِّ	عَلَيْهِمْ	إِنَّ صَلَاتَكَ
and invoke (Allah)	for them	verily your invocations
سَكَنٌ	لَهُمْ	وَاللَّهُ
(are) a source of security	for them	and Allah
عَلِيمٌ	سَمِيعٌ	عَلِيمٌ
All-Knower	(is) All-Hearer	All-Knower

أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَأْخُذُ الصَّدَقَاتِ وَأَنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ ﴿١٠٤﴾ وَقُلْ أَعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ وَسَتُرَدُّونَ إِلَىٰ عِلْمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٠٥﴾

104. Know they not that Allāh accepts repentance from His slaves and takes the *Sadaqāt* (alms, charities), and that Allāh Alone is the One Who forgives and accepts repentance, Most Merciful? 105. And say (O Muhammad ﷺ): "Do

deeds! Allāh will see your deeds, and (so will) His Messenger (ﷺ) and the believers. And you will be brought back to the All-Knower of the unseen and the seen. Then He will inform you of what you used to do."

أَلَمْ يَعْلَمُوا	أَنَّ اللَّهَ هُوَ	يَقْبَلُ التَّوْبَةَ
(do) they not know?	that Allah (is) He	(Who) accepts the repentance
عَنْ عِبَادِهِ	وَيَأْخُذُ الصَّدَقَاتِ	وَأَنَّ اللَّهَ
from His slaves	and takes the Sadaqat (alms, charities)	and that Allah
هُوَ التَّوَّابُ	الرَّحِيمُ	وَقُلْ
[He] (Alone is) the Acceptor of repentance	the Most Merciful	and say (O Muhammad)
أَعْمَلُوا	فَسِيرَىٰ اللَّهُ عَمَلَكُمْ	وَرَسُولُهُ
do (deeds)	then Allah will see your deeds	and (so will) His Messenger
وَالْمُؤْمِنُونَ	وَسُتُرْدُونَ	إِلَىٰ عِلِيِّ الْعَلِيِّ
and the believers	and you will be brought back	to (the) All-Knower (of) the unseen
وَالشَّهَدَةِ	فَيُنَبِّئُكُمْ	تَعْمَلُونَ
and the seen	then He will inform you	of what you used to do

وَأَخْرُوتُ مُرْجُونَ لِأَمْرِ اللَّهِ إِمَّا يُعَذِّبُهُمْ وَإِمَّا يَتُوبُ عَلَيْهِمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ
وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ وَإِرْصَادًا لِّمَنْ
حَارَبَ اللَّهَ وَرَسُولَهُ مِنْ قَبْلُ وَلَيَحْلِفُنَّ إِنْ أَرَدْنَا إِلَّا الْحُسْنَىٰ وَاللَّهُ يَشْهَدُ إِنَّهُمْ
لَكَاذِبُونَ

106. And others are made to await for Allāh's Decree, whether He will punish them or will forgive them. And Allāh is All-Knowing, All-Wise. 107. And as for those who put up a mosque by way of harm and disbelief and to disunite the believers and as an outpost for those who warred against Allāh and His Messenger (Muhammad ﷺ) aforetime, they will indeed swear that their intention is nothing but good. Allāh bears witness that they are certainly liars.

وَأَخْرُوتُ	مُرْجُونَ	لِأَمْرِ اللَّهِ	إِمَّا يُعَذِّبُهُمْ
and others	await	for (the) Decree (of) Allah	whether He will punish them

وَالَّذِينَ	حَكِيمٌ	عَلِيمٌ	وَاللَّهُ	عَلَيْهِمْ	وَأَمَّا تَتُوبُ
and (as for) those who	All-Wise	(is) All-Knowing	and Allah	them	or will forgive
وَتَقَرَّبًا	وَكُفْرًا	ضَرَارًا	أَتَّخَذُوا مَسْجِدًا		
and to disunite	and disbelief	(by way of) harming	took a mosque		
لِمَنْ حَارَبَ اللَّهَ		وَارْصَادًا	بَيْنَ الْمُؤْمِنِينَ		
for (those) who warred against Allah		and (as) an outpost	the believers	[between]	
إِنْ أَرَدْنَا	وَلِيَحْلِفُنَّ	مِنْ قَبْلُ	وَرَسُولُهُ		
(that) we want nothing	and they will indeed swear	afortime	and His Messenger		
لَكَذِبُونَ	إِنَّهُمْ	وَاللَّهُ يَشْهَدُ	إِلَّا الْخُسْنَىٰ		
(are) certainly liars	indeed they	and Allah bears witness	but the good		

لَا نَقُومُ فِيهِ أَبَدًا الْمَسْجِدُ أُسِّسَ عَلَى التَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ ۝ أَفَمَنْ أَسَّسَ بُنْيَانَهُ عَلَىٰ تَقْوَىٰ مِنَ اللَّهِ وَرِضْوَانٍ خَيْرٌ أَمْ مَنْ أَسَّسَ بُنْيَانَهُ عَلَىٰ شَفَا جُرْفٍ هَارٍ فَأَنْهَارُ بِهِ فِي نَارِ جَهَنَّمَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ۝

108. Never stand you therein. Verily, the mosque whose foundation was laid from the first day on piety is more worthy that you stand therein (to pray). In it are men who love to clean and to purify themselves. And Allāh loves those who make themselves clean and pure [i.e. who clean their private parts with dust (which has the cleansing properties of soap) and water from urine and stools, after answering the call of nature]. 109. Is it then he who laid the foundation of his building on piety to Allāh and His Good Pleasure better, or he who laid the foundation of his building on the brink of an undetermined precipice ready to crumble down, so that it crumbled to pieces with him into the fire of Hell. And Allāh guides not the people who are the *Zālimūn* (cruel, violent, proud, polytheist and wrongdoer).

عَلَى التَّقْوَىٰ	لِمَسْجِدٍ أُسِّسَ	أَبَدًا	فِيهِ	لَا نَقُومُ
on piety	verily the mosque whose foundation was laid	ever	therein	(do) not stand

مِنْ أَوَّلٍ	يَوْمٍ	أَحَقُّ	أَنْ تَقُومَ	فِيهِ
from (the) first	day	(is) more worthy	that you stand	therein (to pray)
فِيهِ	رِجَالٌ مُّحِبُّونَ	أَنْ يَنْظَهُرُوا	وَاللَّهُ	
in it	(are) men who love	to clean and to purify themselves	and Allah	
يُحِبُّ الْمُطَهَّرِينَ ﴿١١٠﴾		أَفَمَنْ		
		loves those who make themselves clean and pure	(is it) then (he) who?	
أَسَّسَ بُنْيَانَهُ	عَلَى تَقْوَى	مِنَ اللَّهِ	وَرِضْوَانٍ	
laid the foundation (of) his building	on piety	from Allah	and (His) Good Pleasure	
خَيْرٌ	أَمْ مَنْ	أَسَّسَ بُنْيَانَهُ	عَلَى شَفَا	جُرْفٍ
better	or (he) who	laid the foundation (of) his building	on an edge	(of) a cliff
هَارٍ	فَانْهَارَ	بِهِ	فِي نَارٍ	
ready to crumble down	so (that) it crumbled to pieces	with him	into (the) fire	
جَهَنَّمَ	وَاللَّهُ	لَا يَهْدِي الْقَوْمَ	الظَّالِمِينَ ﴿١١١﴾	
(of) Hell	and Allah	guides not the people	(who are) the wrongdoers	

لَا يَزَالُ بُنْيَانُهُمُ الَّذِي بَنَوْا رِيبَةً فِي قُلُوبِهِمْ إِلَّا أَنْ تَقَطَّعَ قُلُوبُهُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١١٠﴾ إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةُ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ وَعَدًا عَلَيْهِ حَقًّا فِي التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ وَمَنْ أَوْفَى بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبْشِرُوا بِبَيْعِكُمُ الَّذِي بَايَعْتُمْ بِهِ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿١١١﴾

110. The building which they built will never cease to be a cause of hypocrisy and doubt in their hearts unless their hearts are cut to pieces (i.e. till they die). And Allāh is All-Knowing, All-Wise. 111. Verily, Allāh has purchased of the believers their lives and their properties for (the price) that theirs shall be Paradise. They fight in Allāh's Cause, so they kill (others) and are killed. It is a promise in truth which is binding on Him in the Taurāt (Torah) and the Injil (Gospel) and the Qur'ān. And who is truer to his covenant than Allāh? Then

rejoice in the bargain which you have concluded. That is the supreme success.

لَا يَزَالُ بَيْنُهُمْ	الَّذِي بَنَوْا	رَيْبَةً
will not cease to be their building	which they built	a (cause of) doubt
فِي قُلُوبِهِمْ إِلَّا	أَنْ تَقَطَّعَ قُلُوبُهُمْ	وَاللَّهُ عَلِيمٌ
in their hearts unless	[that] their hearts are cut to pieces	(is) All-Knower and Allah
حَكِيمٌ	إِنَّ اللَّهَ اشْتَرَى	مِنَ الْمُؤْمِنِينَ
All-Wise	verily Allah has purchased	of the believers
بِأَنْ	لَهُمْ	يُقْتَلُونَ فِي سَبِيلِ اللَّهِ
for (the price) that	for them	they fight in (the) Way (of) Allah
فَيَقْتُلُونَ وَيُقْتَلُونَ	وَعَدًا	عَلَيْهِ
so they kill (others) and are killed	(it is) a promise	(in) truth (which is binding) on Him
فِي التَّوْرَةِ وَالْإِنْجِيلِ	وَالْقُرْآنِ	وَمَنْ أَوْفَى بِعَهْدِهِ
in the Torah and the Gospel	and the Quran	to his covenant (is) truer and who
مِنَ اللَّهِ فَاسْتَبْشِرُوا	يَبِيعُكُمْ	الَّذِي بَايَعْتُمْ بِهِ
then rejoice	in your bargain	[with it] which you have bargained
وَذَلِكَ هُوَ	الْفَوْزُ	الْعَظِيمُ
and that	[it] (is) the success	[the] supreme

التَّائِبُونَ الْعَمِيدُونَ الْحَمِيدُونَ الْمُتَّحِقُونَ الرَّاكِعُونَ
السَّاجِدُونَ لِأَمْرٍ بِالْمَعْرُوفِ وَالنَّاهِيَةِ عَنِ الْمُنْكَرِ وَالْحَافِظُونَ
لِحُدُودِ اللَّهِ وَبَشِّرِ الْمُؤْمِنِينَ ﴿١١٢﴾ مَا كَانِ لِلنَّبِيِّ وَالَّذِينَ ءَامَنُوا أَنْ يَسْتَغْفِرُوا
لِلْمُشْرِكِينَ وَلَوْ كَانُوا أَوْلَىٰ قُرْبَىٰ مِنْ بَعْدِ مَا بَيَّنَّ لَهُمْ أَنََّّهُمْ أَصْحَابُ
الْجَحِيمِ ﴿١١٣﴾

112. (The believers whose lives Allāh has purchased are) those who turn to Allāh in repentance (from polytheism and hypocrisy), who worship (Him),

who praise (Him), who fast (or go out in Allāh's Cause), who bow down (in prayer), who prostrate themselves (in prayer), who enjoin (on people) *Al-Ma'rūf* (i.e. Islamic Monotheism and all what Islam has ordained) and forbid (people) from *Al-Munkar* (i.e. disbelief, polytheism of all kinds and all that Islam has forbidden), and who observe the limits set by Allāh (do all that Allāh has ordained and abstain from all kinds of sins and evil deeds which Allāh has forbidden). And give glad tidings to the believers. 113. It is not (proper) for the Prophet and those who believe to ask Allāh's forgiveness for the *Mushrikūn* (polytheists, idolaters, pagans, disbelievers in the Oneness of Allāh), even though they be of kin, after it has become clear to them that they are the dwellers of the Fire (because they died in a state of disbelief).

التَّائِبُونَ	الْعَبِيدُونَ	الْحَامِدُونَ	السَّائِحُونَ
those who repent (to Allah)	who worship (Him)	who praise (Him)	who go out
الرَّكَعُونَ	السَّجِدُونَ	الْأَمْرُونَ	
who bow down (in prayer)	who prostrate themselves (in prayer)	who command (people)	
بِالْمَعْرُوفِ	وَالنَّكَاهُونَ	عَنِ الْمُنْكَرِ	وَالْحَافِظُونَ
to the good	and forbid (them)	from the evil	and those who observe
لِحُدُودِ اللَّهِ	وَبَشِّرِ الْمُؤْمِنِينَ	مَا كَانَتْ	
(the) limits (set by) Allah	and give glad tidings to the believers	it is not	
لِلنَّبِيِّ	وَالَّذِينَ آمَنُوا	أَنْ يَسْتَغْفِرُوا	
(proper) for the Prophet	and those who believe	to ask (Allah's) forgiveness	
لِلْمُشْرِكِينَ	وَلَوْ كَانُوا أَوْلَىٰ	قُرْبَىٰ	مِنْ بَعْدِمَا
for the polytheists	even though they be close	kin	after
لَهُمْ	أَنْتَهُمْ	أَصْحَابُ	الْجَحِيمِ
to them	that they	(are the) dwellers	(of) the Fire

وَمَا كَانَتْ أَسْتَغْفَارُ إِبْرَاهِيمَ لِأَيِّهِ إِلَّا عَنْ مَوْعِدَةٍ وَعَدَهَا إِيَّاهُ فَلَمَّا بَيَّنَّ لَهُ أَنَّهُ عَدُوٌّ لِلَّهِ تَبَرَّأَ مِنْهُ إِنَّ إِبْرَاهِيمَ لَأَوَّاهٌ حَلِيمٌ ۖ وَمَا كَانَتْ اللَّهُ لِيُضِلَّ قَوْمًا بَعْدَ إِذْ هَدَيْتَهُمْ حَتَّىٰ يَبَيِّنَ لَهُمْ مَا يَتَّقُونَ ۚ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ۝

114. And Ibrāhīm's (Abraham) invoking (of Allāh) for his father's forgiveness was only because of a promise he [Ibrāhīm (Abraham)] had made to him (his father). But when it became clear to him [Ibrāhīm (Abraham)] that he (his father) is an enemy of Allāh, he dissociated himself from him. Verily, Ibrāhīm (Abraham) was *Awwah* (one who invokes Allāh with humility, glorifies Him and remembers Him much) and was forbearing. 115. And Allāh will never lead a people astray after He has guided them until He makes clear to them as to what they should avoid. Verily, Allāh is All-Knower of everything.

وَمَا كَانَتْ	إِسْتِغْفَارًا	إِبْرَاهِيمَ	لِأَبِيهِ	إِلَّا
and was not	invoking (of Allah's)	(by) Abraham	for his father	but
عَنْ مَوْعِدَةٍ	وَعَدَهَا	إِيَّاهُ		
because of a promise	he (Abraham) had promised it	to him (his father)		
فَلَمَّا بَيَّنَّ	لَهُ	أَنَّهُ	عَدُوٌّ لِلَّهِ	
but when it became clear	to him (Abraham)	that he (his father)	(is) an enemy to Allah	
تَبَرَّأَ مِنْهُ	إِنَّ إِبْرَاهِيمَ	لَأَوْاهٌ	حَلِيمٌ	
he dissociated himself from him	verily Abraham	(was) humble	forbearing	
وَمَا كَانَتْ	أَلَّا	يُضِلَّ قَوْمًا	بَعْدَ	إِذْ
and Allah will never	[to] lead a people astray	after	when	He has guided them
حَتَّى يَبَيَّنَ	لَهُمْ	مَا يَتَّقُونَ	إِنَّ اللَّهَ	بِكُلِّ
until He makes clear	to them	(as to) what they should avoid	verily Allah	of every
شَيْءٍ	عَلِيمٌ			
thing	(is) All-Knower			

إِنَّ اللَّهَ لَهُ، مُلْكُ السَّمَوَاتِ وَالْأَرْضِ يُحْيِي وَيُمِيتُ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿١١٤﴾ لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ مِنْ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبُ فَرِيقٍ مِنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ إِنَّهُ بِهِمْ رَءُوفٌ رَحِيمٌ ﴿١١٥﴾

116. Verily, Allāh! To Him belongs the dominion of the heavens and the earth, He gives life and He causes death. And besides Allāh you have neither any Walī (protector or guardian) nor any helper. 117. Allāh has forgiven the Prophet (ﷺ), the Muhājirūn (Muslim emigrants who left their homes and came to Al-Madinah) and the Ansār (Muslims of Al-Madinah) who followed him (Muhammad ﷺ) in the time of distress (Tabūk expedition), after the hearts of a party of them had nearly deviated (from the Right Path), but He accepted their repentance. Certainly, He is to them full of kindness, Most Merciful.

وَٱلْأَرْضِ	ٱلسَّمَوَاتِ	مُلْكُ	لَهُۥ	إِنَّ ٱللَّهَ
and the earth	(of) the heavens	(the) dominion	unto Him (belongs)	verily Allah
مِنْ وَلِيٍّ	مِنْ دُونِ ٱللَّهِ	لَكُمْ	وَمَا	وَيُمِيتُ
any protector	besides Allah	you have	and neither	and He causes death
وَالْمُهَاجِرِينَ	عَلَى النَّبِيِّ	لَقَدْ تَابَ ٱللَّهُ	وَلَا نَصِيرَ	
and the emigrants	[on] the Prophet	verily Allah forgave	nor any helper	
مِنْ بَعْدِمَا	ٱلْعُسْرَةِ	فِي سَاعَةٍ	ٱتَّبَعُوهُ	ٱلَّذِينَ
after	(of) distress	in (the) time	followed him	[those] who
ثُمَّ تَابَ	فَرِيقٌ مِّنْهُمْ	يَزِغُ قُلُوبَ	كَأَدَّ	
then He accepted repentance	of them (of) a party	deviated (the) hearts	had nearly	
رَحِيمٌ	بِهِمْ رءُوفٌ	إِنَّهُۥ	عَلَيْهِمْ	
Most Merciful	unto them (is) Full of Kindness	certainly He	of them	

وَعَلَى ٱلثَّلَاثَةِ ٱلَّذِينَ خَلَفُوا۟ حَتَّىٰ إِذَا ضَاقَتْ عَلَيْهِمُ ٱلْأَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ أَنفُسُهُمْ وَظَنُّوٓا۟ أَن لَّا مَلْجَأَ مِنَ ٱللَّهِ إِلَّا إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوٓا۟ إِنَّ ٱللَّهَ هُوَ ٱلنَّوَّابُ ٱلرَّحِيمُ ۖ يَأَيُّهَا ٱلَّذِينَ ءَامَنُوا اتَّقُوا۟ ٱللَّهَ وَكُونُوا۟ مَعَ ٱلصَّٰدِقِينَ

118. And (He did forgive also) the three who did not join (the Tabūk expedition and whose case was deferred by the Prophet ﷺ for Allāh's Decision) till for them the earth, vast as it is, was straitened and their own selves were straitened to them, and they perceived that there is no fleeing from Allāh, and no refuge but with Him. Then, He forgave them (accepted their repentance), that they

might beg for His Pardon (repent to Him). Verily, Allāh is the One Who forgives and accepts repentance, the Most Merciful. 119. O you who believe! Be afraid of Allāh, and be with those who are true (in words and deeds).

وَعَلَى الثَّلَاثَةِ	الَّذِينَ خَلْفُوا	حَتَّى إِذَا ضَاقَتْ	عَلَيْهِمْ
and (also) of the three	(those) who were left behind	till when was straitened	to them
الْأَرْضُ	بِمَارْحَبَتِ	وَضَاقَتْ	عَلَيْهِمْ
the earth	though it was vast	and were straitened	to them
وَذُنُوبُهُمْ	أَنْ	لَا مَلْجَأَ	مِنْ اللَّهِ إِلَّا
and they perceived	that	(there is) no fleeing (refuge)	but from Allah
إِلَيْهِ	ثُمَّ تَابَ	عَلَيْهِمْ	يَسْتَوُونَ
to Him	then He forgave	them	that they might repent
هُوَ النَّوَّابُ	الرَّحِيمُ	يَا أَيُّهَا	الَّذِينَ آمَنُوا
He (is) the Acceptor of repentance	the Most Merciful	O (you)	who believe
اتَّقُوا اللَّهَ	وَكُونُوا مَعَ	الصَّادِقِينَ	
be afraid of Allah	and be with	(those who are) true	

مَا كَانَ لِأَهْلِ الْمَدِينَةِ وَمَنْ حَوْلَهُمْ مِنَ الْأَعْرَابِ أَنْ يَتَخَفُوا عَنْ رَسُولِ اللَّهِ وَلَا يَرْغَبُوا بِأَنْفُسِهِمْ عَنْ نَفْسِهِ. ذَلِكَ بِأَنَّهُمْ لَا يُصِيبُهُمْ ظَمَأٌ وَلَا نَصَبٌ وَلَا مَخْمَصَةٌ فِي سَبِيلِ اللَّهِ وَلَا يَطْئُونَ مَوْطِئًا يَغِيظُ الْكُفَّارَ وَلَا يَنَالُونَ مِنْ عَدُوِّ نَيْلًا إِلَّا كُتِبَ لَهُمْ بِهِ عَمَلٌ صَالِحٌ إِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿١٢٠﴾

120. It was not becoming of the people of Al-Madinah and the bedouins of the neighbourhood to remain behind Allāh's Messenger (Muhammad ﷺ when fighting in Allāh's Cause) and (it was not becoming of them) to prefer their own lives to his life. That is because they suffer neither thirst nor fatigue nor hunger in the Cause of Allāh, nor they take any step to raise the anger of disbelievers nor inflict any injury upon an enemy, but is written to their credit as a deed of righteousness. Surely, Allāh wastes not the reward of the Muhsinūn.

وَمَنْ	أَلْمَدِينَةِ	لِأَهْلِ	مَا كَانَ
and (those) who	(of) Al-Madinah	of (the) people	it was not (becoming)
عَنْ رَسُولِ اللَّهِ	أَنْ يَتَخَلَّفُوا	مِنَ الْأَعْرَابِ	حَوْلَهُمْ
[from] (the) Messenger (of) Allah	to remain behind	of the bedouins	(were) around them
لَا يُصِيبُهُمْ	بِأَنَّهُمْ	عَنْ نَفْسِهِ ذَلِكِ	بِأَنفُسِهِمْ
neither afflicts them	because [they]	that (is) to his life	their own lives
وَلَا يَتَّخِذُونَ	فِي سَبِيلِ اللَّهِ	وَلَا مَخْمَصَةً	وَلَا أَنْصَبٌ
nor they take any step	in (the) Way (of) Allah	nor hunger	nor fatigue
ثِمْلًا	وَلَا يَنْالُونَ	مِنْ عَدُوٍّ	يَغِيظُ الْكَافِرَ
but any injury	upon an enemy	nor they inflict	to anger the disbelievers
إِنَّ اللَّهَ	صَلِحٌ	عَمَلٌ	بِهِ
surely Allah	righteous	(as) a deed	[with it]
			كُتِبَ لَهُمْ
			is written to their credit

لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ
(of) the good-doers wastes not (the) reward

وَلَا يُنْفِقُونَ نَفَقَةً صَغِيرَةً وَلَا كَبِيرَةً وَلَا يَقْطَعُونَ وَادِيًا إِلَّا كُتِبَ لَهُمْ لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا كَانُوا يَعْمَلُونَ ﴿١٢١﴾ وَمَا كَانُوا الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ﴿١٢٢﴾

121. Nor do they spend anything (in Allāh's Cause)—small or great—nor cross a valley, but is written to their credit that Allāh may recompense them with the best of what they used to do (i.e. Allāh will reward their good deeds according to the reward of their best deeds which they did in the most perfect manner). 122. And it is not (proper) for the believers to go out to fight (Jihād) all together. Of every troop of them, a party only should go forth, that they (who are left behind) may get instructions in (Islamic) religion, and that they may warn their people when they return to them, so that they may beware (of evil).

وَلَا يُنْفِقُونَ نَفَقَةً	صَغِيرَةً	وَلَا كَبِيرَةً	وَلَا يَقْطَعُونَ وَادِيًا
nor do they spend any expense	small	nor great	nor they cross a valley
إِلَّا	كُتِبَ لَهُمْ	لِيَجْزِيَهُمُ اللَّهُ	أَحْسَنَ
but	is written to their credit	that Allah may recompense them	(with the) best
مَا كَانُوا	يَعْمَلُونَ	وَمَا كَانَتِ الْمُؤْمِنُونَ	
(of) what they used to	do	and it was not (proper for) the believers	
لِيَنْفِرُوا كَافَّةً	فَلَوْلَا نَفَرَ	مِنْ كُلِّ	فِرْقَةٍ مِنْهُمْ
to go out to fight all together	so why not go forth	of every	troop of them
طَائِفَةٍ	لِيَنْفَقَهُوا	فِي الدِّينِ	
a party (only)	that they (who are left behind) may understand	in the religion (Islam)	
وَلْيُذَرُوا قَوْمَهُمْ	إِذَا	رَجَعُوا إِلَيْهِمْ	
and that they may warn their people	when	they return to them	
لَعَلَّهُمْ يَحْذَرُونَ			
so that they may beware (of evil)			

يَتَّيِبُهَا الَّذِينَ ءَامَنُوا قَاتِلُوا الَّذِينَ يَلُونَكُمْ مِنَ الْكُفَّارِ وَلِيَجِدُوا فِيكُمْ غِلْظَةً
وَأَعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿١٢٤﴾ وَإِذَا مَا أَنْزِلَتْ سُورَةٌ فَمِنْهُمْ مَن يَقُولُ أَيُّكُمْ زَادَتْهُ
هَذِهِ ءِيمَنًا فَأَمَّا الَّذِينَ ءَامَنُوا فَزَادَتْهُمْ ءِيمَنًا وَهُمْ يَسْتَبْشِرُونَ ﴿١٢٥﴾

123. O you who believe! Fight those of the disbelievers who are close to you, and let them find harshness in you; and know that Allāh is with those who are *Al-Muttaqūn* (the pious). 124. And whenever there comes down a *Sūrah* (chapter from the Qur'ān), some of them (hypocrites) say: "Which of you has had his Faith increased by it?" As for those who believe, it has increased their Faith, and they rejoice.

يَتَّيِبُهَا	الَّذِينَ ءَامَنُوا	قَاتِلُوا الَّذِينَ	يَلُونَكُمْ	مِنَ الْكُفَّارِ
O (you)	who believe	fight those who	are close to you	of the disbelievers
وَلِيَجِدُوا	فِيكُمْ	غِلْظَةً	وَأَعْلَمُوا	أَنَّ اللَّهَ مَعَ
and let them find	in you	harshness	and know	that Allah (is) with
				الْمُتَّقِينَ
				the pious

وَإِذَا مَا	أُنزِلَتْ سُورَةٌ	فَمِنْهُمْ	مَنْ يَقُولُ
and whenever	a Surah is sent down	then (some) of them	(are those) who say
أَيُّكُمْ	زَادَهُ	هَذِهِ	فَأَمَّا الَّذِينَ ءَامَنُوا
which of you	has increased him	this	as for those who believe
	فَزَادَتْهُمْ	إِيْمَانًا	وَهُمْ يَسْتَبْشِرُونَ
	then it has increased them	(in) Faith	and they rejoice

وَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ فَزَادَتْهُمْ رِجْسًا إِلَى رِجْسِهِمْ وَمَاتُوا وَهُمْ كَافِرُونَ ﴿١٢٥﴾ أُولَٰئِكَ لَا يَتُوبُونَ أَنَّهُمْ يُفْتَنُونَ فِي كُلِّ عَامٍ مَّرَّةً أَوْ مَرَّتَيْنِ ثُمَّ لَا يَتُوبُونَ وَلَا هُمْ يَذْكُرُونَ ﴿١٢٦﴾ وَإِذَا مَا أُنزِلَتْ سُورَةٌ نَّظَرَ بَعْضُهُمْ إِلَى بَعْضٍ هَلْ يَرَيْنَكُمْ مِنْ أَحَدٍ ثُمَّ انصَرَفُوا صَرَفَ اللَّهُ قُلُوبَهُمْ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ﴿١٢٧﴾

125. But as for those in whose hearts is a disease (of doubt, disbelief and hypocrisy), it will add suspicion and doubt to their suspicion, disbelief and doubt; and they die while they are disbelievers. 126. See they not that they are put in trial once or twice every year (with different kinds of calamities, disease, famine)? Yet, they turn not in repentance, nor do they learn a lesson (from it). 127. And whenever there comes down a *Sūrah* (chapter from the Qur'ān), they look at one another (saying): "Does any one see you?" Then they turn away. Allāh has turned their hearts (from the light) because they are a people that understand not.

وَأَمَّا الَّذِينَ	فِي قُلُوبِهِمْ	مَرَضٌ	فَزَادَتْهُمْ	رِجْسًا
but as for those	in whose hearts	(is) a disease	then it has increased them	(in) suspicion
إِلَى رِجْسِهِمْ	وَمَاتُوا	وَهُمْ	كَافِرُونَ	أُولَٰئِكَ
to their suspicion	and they die	while they	(are) disbelievers	(do) they not see?
أَنَّهُمْ يُفْتَنُونَ	فِي كُلِّ	عَامٍ	مَّرَّةً	أَوْ مَرَّتَيْنِ
that they are put in trial	[in] every	year	once	or twice
				يَتُوبُونَ
				yet

وَاِذَا مَا	وَلَا هُمْ يَذْكُرُونَ ﴿١٢٨﴾	لَا يَتُوبُونَ
and whenever	nor (do) they learn a lesson (from it)	they turn not in repentance
هَلْ يَرٰكُمْ	إِلَىٰ بَعْضٍ	نَظَرَ بَعْضُهُمْ
(does) see you?	to others	some of them look
أَنْزِلَتْ سُورَةٌ	ثُمَّ أَنْصَرَفُوا ۚ	مِّنْ أَحَدٍ
a Surah is sent down	then they turn away	anyone
بِأَنَّهُمْ	صَرَفَ اللَّهُ قُلُوبَهُمْ	لَا يَفْقَهُونَ ﴿١٢٩﴾
because they	Allah has turned their hearts	(that) understand not
	قَوْمٌ	(are) a people

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُم بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ ﴿١٢٨﴾ فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ ﴿١٢٩﴾

128. Verily, there has come to you a Messenger (Muhammad ﷺ) from amongst yourselves (i.e. whom you know well). It grieves him that you should receive any injury or difficulty. He (Muhammad ﷺ) is anxious over you (to be rightly guided, to repent to Allāh, and beg Him to pardon and forgive your sins in order that you may enter Paradise and be saved from the punishment of the Hell-fire); for the believers (he is) full of pity, kind, and merciful. 129. But if they turn away, say (O Muhammad ﷺ): "Allāh is sufficient for me. *Lā ilaha illa Huwa* (none has the right to be worshipped but He) in Him I put my trust and He is the Lord of the Mighty Throne."

لَقَدْ جَاءَكُمْ	رَسُولٌ	مِّنْ أَنْفُسِكُمْ
verily (there) has come unto you	a Messenger (Muhammad)	from (amongst) yourselves
عَزِيزٌ عَلَيْهِ	مَا عَنِتُّمْ	حَرِيصٌ
to him	(is) what you suffer	he (Muhammad) is anxious
بِالْمُؤْمِنِينَ	رَءُوفٌ رَّحِيمٌ ﴿١٢٨﴾	فَقُلْ
for the believers	(is) kind (and) merciful	then say (O Muhammad)
	فَإِنْ تَوَلَّوْا	بِأَنَّهُمْ
	but if they turn away	because they

حَسْبِيَ اللَّهُ	لَا إِلَهَ	إِلَّا هُوَ	عَلَيْهِ تَوَكَّلْتُ
Allah (is) sufficient for me	(there is) no god	but He	I put my trust in Him
وَهُوَ رَبُّ	الْعَرْشِ	الْعَظِيمِ	
and He (is the) Lord	(of) the Throne	Mighty	